THE CONFESSION OF FAITH,

And the

LARGER and SHORTER

CHATECHISM,

Agreed upon by the Assembly of Divines at *WESTMINSTER*,

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THE *Confession of Faith*, Agreed upon by the Assembly of Divines at *Westminster*.

CHAP. I.

Of the holy Scripture.

I. ALthough the light of Nature, and the works of Creation and Providence do so farre manifest the Goodness, Wisdom, & Power of God as to leave men inexcusable *a*, yet are they not sufficient to give that knowledg of God and of his will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himselfe, and to declare that his will unto his Church *c*; and afterward, for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the church against the corruption of the Flesh and the malice of Satan, and of the world,

a Rom. 2. 14, 15. Rom. 1. 19, 20.
b Psal. 19. 1, 2, 3. Rom. 1. 32. with cha. 2. 1.
c 1 Cor. 1. 21. 1 Cor. 2. 13, 14.
c Heb. 1. 1

to commit the same wholly unto writing *d*, which maketh the holy Scripture to be most necessary *e*, those former wayes of Gods revealing his will unto his people, being now ceased *f*.

d Prov. 22. 19, 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4. 4, 7, 10. Isa. 8. 19, 20.
e 2 Tim. 3. 15. 2 Pet. 1. 19.
f Heb. 1. 1, 2.

II. Under the name of the holy Scripture, or the Word of God written, are now contained all the bookes of the Old and New Testament, which are these.

Of the Old Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes.
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakkuk

Habbakkuk
Zephaniah
Haggai
Zechariah
Malachi

Of the New Testament.

The Gospel according to
Matthew
Mark
Luke
John
The Acts of the Apostles
Pauls Epistle to the Romans.
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 To Timothy
2 To Timothy
To Titus
To Philemon
The Epistle to the Hebrewes
The Epistle of James
The first and second Epistles of Peter
The first, second, and third Epistles of John
The Epistle of Jude
The Revelation of John

All which are given by inspiration of God, to be the rule of Faith & Life g. g Luke 16 29 31 Rev. 22 18, 19

III. The books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the church of God, nor to be any otherwise approved; or made use of, than other humane writings h. 2 Tim. 3 16 h Luke 24 27, 44 Rom. 3. 2 2 Pet. 1. 21.

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man, or Church, but wholy upon God (who is Truth it selfe) the Author thereof: and therefore it is to be received, because it is the word of God *i*.

i 2 pet. 19 21. 2 Tim. 3. 16. 1 John. 5. 9. 1 Thess. 2. 13.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the efficacy of the Doctrine, the majestie of the Stile, the consent of all the parts, the scope of the whole (which is, to give all glory to God) the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments, whereby it doth abundantly evidence it self to be the word of God: yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witnesse by and with the Word, in our hearts *l*.

k 1 Tim. 3. 15.

l 1 Joh. 2. 20. 27. Joh. 16. 13. & 14. 1 Cor. 2. 10. 11, 12. Isa. 59. 21.

VI. The whole counsell of God, concerning all things necessary for his

his own glory, mans Salvation, Faith, and Life, is either expresly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or tradition of men *m*. Nevertheless, we acknowledge the inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the worship of *God*, & government of the church, common to humane actions and Societies, which are to be ordered by the light of nature, and christian Prudence, according to the general Rules of the word, which are alwaies to be observed *o*.

m 2 Tim. 3. 15 16, 17. Gal. 1. 8, 9. 2 Thes. 2. 2.
n John 6. 45. 1 Cor. 2. 9, 10 12.
o 1 Cor. 11, 13, 14. 1 Cor. 14. 36. 40.

VII. All things in Scripture are not alike plain in themselves, nor alike cleare unto all *p*; yet those things which are necessary to be known, believed & observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned in a due use of the ordinary meanes, may attain unto a sufficient understanding of them *q*.

p 2 Pet. 3. 16
q Psal. 119 105. 130.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentical: so as in all controversies of Religion, the church is finally to appeal unto them. But because these original Tongues are not known to all the people of God, who have right unto, & interest in the Scriptures, and are commanded in the fear of God, to read & search them, therefore they are to be translated into the vulgar Language of every Nation, unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

r Mat. 5. 18.
s Isa. 8. 20. Acts 15. 15. John 5. 39. 46.
t John 5. 39.
u 1 Cor. 14. 6. 9. 11, 12. 24. 27. 28.
w Col. 3. 16.
x Rom. 15. 4.

IX. The Infallible Rule of Interpretation of Scripture, is the Scripture it self, & therefore when there is a Question about the true & full sense of any Scripture (which is not manifold, but one) it must be searched & known by other

other places that speak more clearly *y*.

X. The Supreme Judg by which all controversies of religion are to be determined, & all decrees of Counsels, opinions of ancient Writers, Doctrines of men, & private spirits, are to be examined, and, in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture *z*.

y 2 Pet. 1. 20, 21. Acts 15. 15, 16.

z Mat. 22. 29, 31. Eph. 2. 20. with Acts 28. 25

CHAP. II.

Of God, and of the holy Trinity.

THere is but one onely *a*, living, & true God *b*: who is infinite in Being and perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most Holy *o*, most free *p*, most absolute *q*, working all things according to the Counsel of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodness, and truth,

a Deut. 6. 4 1 Cor. 8. 4 6
b 1 Thes. 1. 9 Jer. 10. 10
c Job 11. 7, 8, 9.
d Joh 26. 14 John 4. 24
e 1 Tim. 1. 17
f Deut. 4. 15, 16 John. 4. 24 with Luke 24. 39.
g Act. 14. 11, 15.
h Jam. 1. 17 Mal. 3. 6
i 1 Kin. 8. 27 Jer. 23. 23, 24
k Psal. 90. 2
l Psal. 145. 3
m Gen. 17. 1 Rev. 4. 8
n Rom. 16. 27
o Isa. 6. 3. Rev. 4. 8
p Psal. 115. 3
q Exod. 3. 14
r Prov. 16. 4 Rom. 11. 36
s 1 John. 4. 8, 16.

forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withal most just and terrible in his judgments *x*, hating all sin *y*, and who will by no meanes cleare the guilty *z*.

II. God hath also life *a*, glory *b*, goodnesse *c*, blessednesse *d*, in, and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but onely manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*; and hath most soveraign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledg is infinite, infallible, & independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his counsels, in all his works, and in all his commands *m*. To him is due from Angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

III. In

u Exod. 34. 6. 7.
w Heb. 11. 6. 32, 33.
x Psal. 5, 5, 6.
y Nah. 1, 2, 3
z Exo. 34. 7.
a Joh. 5. 26.
b Acts 7. 2.
c Psal. 119. 68.
d 1 Tim. 6. 15
e Act. 17. 24, 25.
f Job 2. 2. 23.
g Rom. 11. 36
g Rev. 4. 11.
h 1 Tim. 6. 15. Dan. 4. 25. 35
i Heb. 4. 13.
k Rom. 11. 33 34.
l Psal. 147. 5. Acts. 15. 18 Ezek. 11. 5.
m Psal. 145. 17.
Rom. 7. 12.
n Rev. 5. 12, 13, 14

III. In the unity of the God-head there be three persons, of one Substance, power, and eternity; God the Father, God the Son, & God the Holy Ghost *o*. The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father *p*: the Holy Ghost eternally proceeding from the Father and the Son *q*.

o 1 John. 5. 7. Mat. 3. 16, 17. Mat. 28. 19. 2 Cor. 13. 14.
p John 1. 14. 18.
q John 1. 15. 26. Gal. 4. 6.

CHAP. III.

Of GODS Eternal Decree.

GOd from all eternity did, by the most wise and holy Counsel of his own will freely and unchangeably ordain whatsoever comes to pass *a*; yet so, as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the creatures, nor is the liberty of contingency of second causes taken away, but rather established *c*.

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions *e*.

III. By the decree of God for the manifestation of his glory, some Men & Angels

a Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15. 18.
b Iam. 1. 13. 17. 1 John. 1. 5.
c Act. 2. 23. Mat. 17. 12. Acts. 4. 27. 28. Job 19. 11. Prov. 16. 13.
d Act. 15. 18.
e 1 Sam. 23. 11. 12. Mat. 11. 21. 23.
f Rom. 9. 11. 13. 16. 18.

Angels *f*, are predestinated unto everlasting life, and others fore-ordained to everlasting death *g*.

f 1 Tim. 5. 21 Mat. 25. 41
g Rom. 9. 22, 23.

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain & definite, that it cannot be either increased or diminished *h*.

Ephes. 1. 5, 6 Prov. 16. 4
h 2 Tim. 2. 19 John 13. 18

V. Those of mankind that are predestinated unto life, God before the foundation of the world was laid, according to his eternal and immutable purpose, & the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore-sight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph. 1. 4, 9, 11. Rom. 8. 30 2 Tim. 1. 9 1 Thes. 5. 9
k Rom. 9. 11, 13, 16 Ephes. 1. 4, 9
l Eph. 1. 6. 12

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the meanes thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto Faith in Christ,

m 1 Pet. 1, 2 Eph. 1. 4, 5. Ephes. 2. 10 2 Thes. 2. 13
n 1 Thes. 5. 9, 10.

Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, & kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only *q*.

VII. The rest of mankind God was pleased according to the unsearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign power over his creatures, to passe by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

VIII. The Doctrine of this high mystery of predestination, is to be handled with special prudence and care *s*, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual Vocation, be assured of their Election *t*. So shall this doctrine afford matter of praise, reverence, and admiration of God *u*, and of humilitie, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

Titus 2. 14
o Rom. 8. 30 Eph. 1. 5.
2 Thes. 2. 13
p 1 Pet. 1. 5
q Joh. 17. 9 Rom. 8. 18. to the end Joh. 6. 64, 65
Joh. 10. 26
Joh. 8. 47.
1 Joh. 2. 19.
r Mat. 11. 25 26 Rom. 9. 17, 18. 21, 22.
2 Tim. 2. 19, 20. Jude ver. 4
1 Pet. 2. 8.
s Rom. 9. 20 Rom. 11. 33 Deut. 29. 29
t 2 Pet. 1. 10
u Ephes. 1. 6. Rom. 11. 33
w Rom. 11. 5 6, 20
2 Pet. 1. 10
Rom. 8. 33
Luke 10. 20.

CHAP.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal Power, wisdom, and goodness *b*, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six dayes, and all very good, *c*.

II. After *God* had made all other creatures, he created Man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledg, righteousnesse, and true holinesse, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the knowledg of good and evil, which whiles they kept, they were happy in their communion with *God*, and had dominion over the creatures *l*.

a Heb. 1. 2. John 1.2,3. Gen.1.2. Job 26. 13. Job.33.4.
b Rom.1.20. Jer.10.12. Psal.104.24. Psal.33.5,6.
c Gen.1. ch. Heb.11.3. Col. 1.16. Act. 17.24.
d Gen. 1.27.
e Gen.27.with Eccl.12.7,& Luk. 23.43. &Mat.10.28
f Gen.1.26. Col. 3.10. Ephes. 4.24.
g Rom.2.14, 15.
h Eccl.7. 29.
i Gen. 3.6 Eccles.7.29.
k Gen.2.27. Gen. 3. 8,9, 10,11, 23.
l Gen. 1,26. 28.

CHAP.

CHAP. V.

Of Providence.

GOD the great Creator of all things doth uphold *a*, direct, dispose, and govern all creatures, actions and things *b*, from the greatest, even to the least *c*, by his most wise and holy providence *d*, according to his infallible fore-knowledg *e*, and the free & immutable counsel of his own will *f*, to the praise of the glory of his Wisdom, Power, justice, goodnesse and mercy *g*.

II. Although in relation to the fore-knowledg and decree of God, the first cause, all things come to passe immutably and infallibly *h*; yet, by the same Providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

a Heb. 1. 3.
b Dan. 4. 34, 35. Psal. 135. 6. Act. 17. 25, 26, 28. Job. 38, 39, 40, 41. cha.
c Mat. 10. 29, 30, 31.
d Prov. 15. 3. Psal. 104. 24. Psal. 145. 17.
e Act 15. 18. Psal. 94. 8, 9, 10, 11.
f Eph. 1. 11. Psal. 33. 10, 11.
g Isa. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen. 45. 7. Psal. 145. 7.
h Act. 2. 23.
i Gen. 8. 22. Jer. 31. 35. Exod. 21. 13 with Deut. 19, 5.
k Act. 27. 31. 44. *l* Hos. 1. 7. Matth. 4. 4. Job. 34. 10. *m* Rom. 4. 19, 20, 21. *n* 2 King. 6. 6. Dan. 3. 17. 1 King. 22. 28. 34. Isa. 10. 6, 7. Isa. 55. 12, 11. Hos. 2. 21, 22. Job. 34. 10.

IV. The Almighty power, unsearchable

o Rom. 11. 32,33,34. 2 Sam. 24. 1 with 1 Chr. 21. 1. 1 Kings 22. 22,23. 1 Chron. 10. 4,13,14. 2 Sam. 16. 10 Act. 2. 23. Act. 4. 27, 28.

able wisdom, and infinite goodness of God so farre manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and men o, and that not by a bare permission p, but such as hath joyned with it a most wise and powerfull bounding q, & otherwise ordering and governing of them in a manifold dispensation, to his own holy ends r, yet so, as the sinfulnesse thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin s.

p Act. 14. 16 q Psal. 76. 10 2 Kings 19, 28 r Gen. 50. 20 Isa. 10. 6, 7, 12 s James 1. 13, 14, 17. 1 John 2. 16 Psal. 50. 21

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, & the corruption of their own hearts, to chastise them for their former sins, to discover unto them the hidden strength of corruption, and deceitfulnesse of their hearts, that they may be humbled t; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends u.

t 2 Chro. 32 25, 26, 31 2 Sam. 24. 1 u 2 Cor. 12. 7, 8, 9 Psal. 73 throughout Psal. 77, 1, 10, 12 Mar. 14. 66, to the end, with John 21, 15, 16, 17

VI. As for those wicked and ungod-

ly

ly men, whom God, as a righteous Judge for former sins doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been enlightned in their understandings, and wrought upon in their hearts *x*: but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasions of sin *z*, and withall gives them over to their own lusts, the temptations of the world, and the power of Satan *a*: whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others *b*.

VII. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church, and disposeth all things to the good thereof *c*.

w Rom. 1. 24, 26, 28
Rom. 11. 7, 8
x Deut. 29. 4
y Mat. 13. 12
Mat. 25. 29
z Deut. 2. 30
2 King 8. 12, 13
a Psal. 81. 11, 12
2 Thes. 2. 10, 11, 12.
b Exod. 7. 3 with Exod. 8. 15, 32
2 Cor. 1. 15, 16
Isa. 8. 14
1 Pet. 2. 7, 8
Isa. 6. 9, 10 with Acts 28. 26, 27
c 1 Tim. 4. 10
Amos 9. 8, 9
Rom. 8. 28
Isa. 43. 3, 4, 5, 14

CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit

fruit *a*. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory *b*.

II. By this sin they fell from their original righteousnesse and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body, *e*.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, & the same death in sin and corrupted nature, conveyed to all their posterity, descended from them by ordinary generation *g*.

IV. From this original corruption, whereby we are utterly indisposed, disabled, & made opposite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual transgressions *k*.

V. This corruption of nature during this life doth remaine in those that are regenerated *l*, and although it bee through Christ, pardoned and mortified, yet both it selfe, and all the motions thereof are truly and properly sin *m*.

a Gen. 3. 13. 2 Cor. 11. 3
b Rom. 11. 32.
c Gen. 3, 6, 7, 8. Eccl. 7. 29.
d Gen. 2. 17. Rom. 3. 25. Ephes. 2. 1.
e Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10. to 19.
f Gen. 1. 27, 28 & Gen. 2. 16 17. & Act. 17. 13. with Rom. 5. 12, 15, 26, 17, 18 19. & 1 Cor 15. 21, 22, 45
g Psal. 51. 5. Gen. 5. 3. Job 14. 4. Job 15. 14.
h Rom. 5. 6 Rom. 8. 7. Rom. 7. 18. Col. 1. 21.
i Gen. 6. 5. Gen. 8. 21. Rom. 3. 10, 11, 12.
k Jam. 1. 14, 15. Ephes. 2. 2, 3. Matth. 15. 19.
l 1 John 1. 8. 10. Rom. 7. 14. 17, 18, 23. Jam. 3. 2. Prov. 20. 9. Eccl. 7. 20.
m Rom. 7. 5. 7, 8, 25. Gal. 5. 17.

VI. Every

VI. Every sinne, both original and actual, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own nature bring guilt upon the sinner, whereby hee is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spiritual *s*, temporal *t*, and eternal *u*.

n 1 John 3 4. *o* Rom. 2.15 Rom. 3.9. 19 *p* Ephes 2.3. *q* Gal. 3.10. *r* Rom. 6.23 *s* Ephes. 4. 18. *t* Rom. 8.20. Lam 3. 39. *u* Matth. 25 [illegible] 14. 2 Thes. 1.9.

CHAP. VII.
Of Gods Covenant with Man.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their creator, yet they could never have any fruition of him as their blessednesse and reward, but by some voluntarie condescention on Gods part, which he hath been pleased to expresse by way of covenant *a*.

a Isa. 40. 13 14, 15, 16, 17 Job 9. 32, 33

II. The first covenant made with man, was a *Covenant of works b*, wherein life was promised to *Adam*, and in

1 Sam. 2. 25. Psal. 113. 5, 6.

Psal. 102. 2, 3. Job 22. 2, 3. Job 35. 7, 8. Luke 17. 10. Acts 17. 24, 25. *b* Galat. 3. 12.

him

him to his posterity *c*, upon condition of perfect and personal obedience *d*.

III. Man by his fall having made himself uncapable of life by that Covenant, the Lord was pleased to make a second *e*, commonly called the *Covenant of grace*: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them faith in him, that they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe *g*.

IV. This Covenant of Grace is frequently set forth in the Scripture, by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed *b*.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law it was administred by promises, prophecies, sacrifices, circumcision, the Paschal Lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come *k*; which were for that time

c Rom. 10.5 Rom 5.12. to 20
d Gen. 2.17 Gal.3.10
e Gal. 3.21 Rom.8.3 Rom.3.20,21 Gen.3.15 Isa.42.6
f Marke 16. 15, 16 John 3. 16 Rom.10.6, 9 Gal. 3.11
g Ezek. 36. 26, 27 Joh.6.44,45
b Heb.9.15, 16, 17 Heb.7.22 Luke 22.20 1 Cor.11.25.
i 2Cor.3.6,7, 8, 9.
k Heb. 8,9, 10 chapters Rom.4.11. Col.2.11,12 1 Cor.5.7

time sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in faith in the promised *Messiah l*, by whom they had full remission of sins and eternal salvation; and is called, *The old Testament* m.

VI. Under the Gospel, when Christ the substance *n* was exhibited, the Ordinances in which this covenant is dispensed, are the preaching of the Word, and the administration of the Sacraments, Baptism and the Lords Supper *o*. Which, though fewer in number, and administred with more simplicity and lesse outward glory, yet in them it is held forth in more fulnesse, evidence, and spiritual efficacy *p*, to all nations, both Jews and Gentiles *q*, and is called the New Testament *r*. There are not therefore two covenants of grace, differing in substance, but one and the same under various dispensations *s*.

l 1 Cor. 10. 1 2, 3, 4 Heb. 11. 13 John 8. 56.
m Gal. 3. 7, 8 9, 14
n Gal. 2. 17.
o Mat. 28. 19 20 1 Cor. 11. 23 24, 25
p Heb. 12. 22 to 25 Jer. 31. 33, 34
q Mat. 28. 19 Eph. 2. 15, 16 17, 18, 19
r Luk. 22. 20.
s Gal. 3. 14, 16. Acts 15. 11. Rom. 3 21, 22, 23, 30. Psal. 32. 1. with Rom. 4 3, 6, 16, 17, 23, 24. Heb. 13. 8.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus,

Jesus, his onely begotten Son, to be the Mediator between God and man *a*, the Prophet *b*, Priest *c*, & King *d*, the Head and Saviour of his church *e*, the Heir of all things *f*, and Judge of the World *g*, unto whom he did from all eternity give a people, to be his seed *h*, and to be by him in time redeemed, called, justified, sanctified, and glorified *i*.

II. The Son, of God, the second person in the Trinity, being very and eternal God, of one Substance, and equal with the Father, did, when the fulness of time was come, take upon him mans nature *k*, with all the essential properties, and common infirmities thereof, yet without sin *l*, being conceived by the power of the holy Ghost, in the womb of the virgin *Mary*, of her substance *m*. So that two whole perfect, and distinct natures, the Godhead, and the Manhood, were inseparably joined together in one person, without conversion, composition, or confusion *n*, which person is very God and very Man, yet one Christ, the only Mediator between God and man *o*.

III. The Lord Jesus in his humane nature thus united to the Divine, was sanctified and anointed with the holy Spirit

a Isa. 42. 1. 1 Pet. 1. 19, 20. John 3. 16. 1 Tim. 2. 5.
b Act. 3. 22.
c Heb. 5. 5, 6
d Psal. 2 6. Luke 1. 33.
e Eph. 5. 23.
f Heb. 1. 2.
g Act. 17. 31.
h John 17. 6. Psal. 22. 30. Isa. 53. 10.
i 1 Tim. 2. 6. Isa. 55. 4, 5. 1 Cor. 1. 30.
k John 1. 14 1 John 5. 20 Phil. 2. 6 Gal. 4. 4.
l Heb. 2. 14, 16, 17. Heb. 4. 15.
m Luk. 1. 27. 31, 35. Gal. 4. 4.
n Luk 1. 35. Col. 2. 9. Rom. 9. 5. 1 Pet. 3. 18. 1 Tim. 3. 16.
o Rom. 1. 3, 4. 1 Tim. 2. 5.

Spirit above measure *p*, having in him all the treasures of wisdom and knowledge *q*, in whom it pleased the Father that all fulnesse should dwell *r*: to the end, that being holy, harmless, undefiled and full of grace and truth *s*, hee might be throughly furnished to execute the office of a mediator, and surety *t*. Which office he took not unto himself, but was thereunto called by his Father *u*, who put all power and judgment into his hand, and gave him commandment to execute the same *.

IV. This office the Lord Jesus did most willingly undertake *x*; which that he might discharge, he was made under the Law *y*, and did perfectly fulfil it *z*, endured most grievous torments immediately in his soul *a*, and most painfull sufferings in his body *b*, was crucified and died *c*: was buried, and remained under the power of death, yet saw no corruption *d*. On the third day he arose from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall returne to judge men and

p Psal.45.7. Joh.13.34.
q Col. 2.3.
r Col.1.19.
s Heb. 7.16. John 1. 14.
t Act.10.38. Heb.12.24. Heb. 7.22.
u Heb.5.4,5.
* Joh. 5.22. 27. Mat.28.18. Act.2.36.
x Psal.40.7, 8.with Heb. 10. 5. to 11. John 10.18. Phil. 2. 8.
y Gal.4. 4.
z Mat 3. 15 Mat.5.17.
a Mat.26.37 38 Luk. 22.44. Mat.27.46.
b Mat.26.27 chapters.
c Phil.2.8.
d Act. 2. 25, 24, 27. Acts 13. 37. Rom. 6. 9.
e 1 Cor.15.3 4.
f Joh.20.25.27. *g* Mar.16.19. *h* Rom.8.34. Heb.9.24.&7.25

Angels

Angels, at the end of the world *i*.

i Rom. 14. 9, 10
Acts 1. 11.
Acts 10. 42
Mat. 13. 40, 41, 42
Jude v. 16.
2 Pet. 2. 4.

V The Lord Jesus, by his perfect obedience, and sacrifice of himselfe, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father *k*, and purchased not only reconciliation, but an everlasting inheritance in the Kingdome of Heaven, for all those whom the Father hath given unto him *l*.

k Rom. 5. 19
Heb. 9. 14, 16
Heb 10. 14
Eph. 5. 2
Rom. 3. 25, 26.

VI Although the work of Redemption was not actually wrought by Christ, till after his incarnation, yet the vertue, efficacie, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those promises, types and sacrifices, wherein he was revealed, and signified to bee the seede of the Woman which should bruise the serpents head; and the Lamb slain from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

l Dan. 9. 24, 26
Col. 1. 19, 20
Eph. 1. 11. 14
John 17, 2
Heb. 9. 12, 15

m Gal. 4. 4, 5
Gen. 3. 15
Rev. 13. 8
Heb. 13. 8.

VII. Christ in the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it selfe *n*; yet by reason of the unitie of the person that which is

n Heb. 9. 14
1 Pet. 3 18.

is proper to one Nature, is sometimes in Scripture attributed to the person denominated by the other Nature *o*.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly & effectually apply and communicate the same *p*, making intercession for them *q*, and revealing unto them in and by the word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to believe and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almightie power and wisdom, in such manner and wayes as are most consonant to his wonderful and unsearchable dispensation *t*.

o Acts 20.28 John 3. 13 1 John 3.16
p John 3.37 39 John 10.15, 16
q 1 Joh. 2.1,2 Rom. 8,34
r Joh. 15.13 15 Eph. 1.7,8.9 John 17.6
s John 14.16 Heb. 12.2 2 Cor. 4.13 Rom. 8.9,14
t Rom. 15.18, 19 John 17. 17
u Psal. 110.1 1 Cor. 15.25 26 Mal. 4. 2,3 Col. 2. 15

CHAP. IX.

Of Free-will.

GOD hath indued the will of man with that natural liberty, that is neither forced, nor by any absolute necessitie of nature determined to do good or evil *a*.

II. Man in his state of Innocencie, had freedom and power to will, and to doe that which was good and well-pleasing to God *b*; but yet mutably, so

a Mat. 17.12 James 1. 14 Deut. 30.19
b Eccl. 7.29 Gen. 1.26

that hee might fall from it *c*.

c Gen. 2.16, 17

III Man by his fal into a ſtate of ſin, hath wholly loſt all ability of Wil to any ſpiritual good accompanying ſalvation *d*: ſo as a natural man being altogether averſe from that good *e*, and dead in ſin *f*, is not able by his own ſtrength to convert himſelf, or to prepare himſelf thereunto *g*.

d Rom 5.6 Rom. 8.7 Iohn 15.5
e Rom. 3.10, 12
f Eph. 2.1,5 Col. 2.13.
g Iohn 44.65 Eph. 2,2,3,4,5

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace, he freeth him from his natural bondage under ſin *b*; and by his grace alone, inables him freely to wil, and to do that which is ſpiritually good *i*; yet ſo as that by reaſon of his remaining corruption, he doth not perfectly nor only will that which is good, but doth alſo that which is evil *k*.

1 Cor. 8.14 Tit. 3. 3,4,5
b Col. 1.13 Ioh. 8 34, 36
i Phil. 2. 13. Rom. 6.18,22
k Gal. 5.17 Rom. 7.15, 18,19,21,23

V. The will of man is made perfectly and immutably free to good alone, in the ſtate of glory only *l*.

l Eph. 4.13 Heb. 12.23 1 Iohn 3. 2 Iude v. 24

CHAP. X.

Of Effectual Calling

ALL thoſe whom God hath predeſtinated unto life, and thoſe only, hee is pleaſed in his appointed and accepted time, effectually to cal *a*, by his Word and Spirit *b*, out of that ſtate

a Rom. 8.30 Rom. 11.7 Eph. 1,10,11
b 2 Theſ. 2 13, 14. 2 Cor. 3,3,6

state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*, inlightning their minds spiritually and savingly to understand the things of God *d*, taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their wills, and by his Almighty power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*, yet so, as they come most freely, being made willing by his grace *h*.

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therin, until being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered and conveyed in it *l*.

III. Elect infants dying in infancy, are regenerated and saved by Christ, through the Spirit *m*, who worketh when, and where, and how he pleaseth *n*. So also are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word *o*.

IV. Others not elected, although they

c Rom. 8. 2 Ephes. 2. 1, 2, 3, 4, 5 2 Tim. 1. 9, 10
d Acts 26. 18 1 Cor. 2. 10, 12 Eph. 1. 17, 18
e Eze. 36. 26
f Ezek. 11. 19 Phil. 2. 13 Deut. 30. 6 Ezek. 36. 27
g Eph. 1. 19 Joh. 6. 44, 45
h Cant. 1. 4 Psal. 110. 3 John 6. 37 Rom. 6. 16, 17, 18
i 2 Tim. 1. 9 Tit. 3. 4, 5 Eph 2. 4, 5, 8, 9. Rom. 9. 11
k 1 Cor. 2. 14 Rom. 8. 7 Ephes. 2. 5
l John 6. 37 Ezek. 36. 27 John 5. 25
m Luke 18. 15, 16. Acts 2 38, 39 Joh. 3. 3, 5. *n* Joh. 5. 12. Rom. 8 9 compared.
n Joh. 3. 8
o 1 Joh. 5. 12 Acts 4. 12

may be called by the Ministry of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truly come unto Christ, and therefore cannot be saved *r*: much lesse can men, not professing the Christian Religion, be saved in any otherway whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profesſe *ſ*. And to assert and maintain, that they may, is verie pernicious, and to be detested *t*.

p Mat. 22. 14
q Mat. 7. 22
Mat. 13. 20, 21
Heb. 6. 4, 5
r John 6. 64, 65, 66
John 8. 24
ſ Acts 4. 12
John 14. 6
Ephes. 2. 12
John 4. 22
John 17. 3
t 2 John ver 9, 10, 11
1 Cor. 16. 22
Gal. 1. 6, 7, 8

CHAP. XI.
Of Justification.

THose whom God effectually calleth, he also freely justifieth *a*; not by infusing righteousnesse into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christs sake alone; nor by imputing faith it self, the act of believing, or any other evangelical obedience to them, as their righteousnesse; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving

a Rom. 8. 30
Rom. 3. 24
b Rom. 4, 5, 6, 7, 8
2 Cor. 5. 19, 21
Rom. 3. 22, 24, 25, 27, 28
Titus 3. 5, 7
Eph. 1. 7
Ier. 23. 6
1 Cor. 1. 30, 30, 31
Rom. 5. 17, 18, 19

ving, and resting on him & his righteousnesse by faith, which faith, they have not of themselvs, it is the gift of God *c*.

II. Faith, thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers justice in their behalf *f*. Yet, in as much as he was given by the Father for them *g*, and his obedience & satisfaction accepted in their stead *h* and both freely, not for any thing in them; their justification is only of free grace *i*; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

IV. God did from all eternitie, decree to justifie all the elected, and Christ did, in the fulnesse of time, die for their sinnes, and rise againe for their justification *m*, nevertheless, they are not justified until the holy Spirit doth in due time actu-

c Acts 10.44 Gal.2.15 Phil. 3.9
Acts 13. 38, 39 Ephes. 2.7,8
d Iohn 1. 12 Rom.3.28 Rom. 5.1
e Iames 2.17 22, 26 Gal.5.6
f Rom.5.8,9 10, 19 1 Tim.2.5,6 Heb. 10.10, 14 Dan. 9.24, 26 Isa.53.4,5,6 10,11,12
g Rom. 8.32
h 2 Cor.5.21 Mat. 3.17 Ephes.5.2
i Rom. 3.24 Eph. 1.7
k Rom.3.25 Ephes.2.7
l Gal.3.8 1 Pet.1.2,19 2 Rom.8.30
m Gal. 4. 4 1 Tim. 2.6 Rom 4.25

actually apply Christ unto them *n*,

V. God doth continue to forgive the sins of those that are justified *o*; and although they can never fall from the state of justification, yet they may by their sinne fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them until they humble themselves, confesse their sins, beg pardon, and renew their Faith and Repentance *q*.

VI. The justification of believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament *r*.

n Col. 1. 21, 22
o Gal. 2. 16 Tit. 3, 4, 5, 6, 7
p Mat. 6 12 1 Joh 1. 7, 9 1 Joh. 2. 1 2
q Luk 22. 32 John 10. 28 Heb. 10. 14 Psal. 89. 31 32, 33 Ps. 51. 7, 8, 9 10, 11, 12 Psal. 32. 5 Mar. 26. 75 1 Cor, 11. 30 32 Luke 1. 20.
r Gal. 3. 9, 13 14 Rom. 4. 22, 23, 24 Heb. 13. 8

CHAP. XI.
Of Adoption.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*, by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his name put upon them *c*, receive the Spirit of Adoption *d*, have accesse to the Throne of grace with boldnesse *e*, are ina-

a Ephes. 1. 5 Gal. 4. 4, 5
b Rom. 8. 17 John 1. 12
c Ier. 14. 9 2 Cor. 6. 18 Rev. 3. 12
d Rom. 8. 15
e Eph. 3. 12 Rom. 5. 2

bled to cry Abba, Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened by him as by a Father *k*, yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises as heirs of everlasting life *o*.

f Gal. 4.6
g Psal. 103.13
h Pro. 14.26
i Mat. 6.30, 32
k Heb. 12.6
l Lam. 3.31
m Eph. 4.30
n Heb. 6.12
o 1 Pet. 1.3, 4
Heb. 1.14

CHAP. XIII.
Of Sanctification.

THey who are effectually called and regenerated, having a new heart and a new Spirit created in them, are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakned and mortified *d*; and they more and more quickned and strengthened in all saving graces *e*, to the practice of true holinesse, without which no man shall see the Lord *f*.

a 1 Cor. 6.11
Acts 20.32
Phil. 3.10
Rom. 6.5, 6
b Joh. 17.17
Eph. 5.26
2 Thes. 2.13
c Ro. 6.6, 14
d Gal. 5.24
Rom. 8.13
e Col. 1.11
Ephes. 3.16, 17, 18, 19
f 2 Cor. 7.1
Heb. 12.14

II. This Sanctification is throughout in the whole man *g*, yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continual,

g 1 The. 5.23
h 1 Joh. 1.10
Rom. 7.18, 23
Phil. 3.12

and irreconcileable War; the flesh lusting against the Spirit, and the Spirit against the flesh *i*.

i Gal. 5.17
1 Pet. 2.11

III. In which war, although the remaining corruption, for a time, may much prevail *k*; yet through the continual supplie of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*, and so the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom. 7.23

l Rom. 6.14
1 John 5.4
Eph. 4.15, 16
m 2 Pet. 3.18
2 Cor. 3.13
n 2 Cor. 7.1

CHAP. XIV.
Of saving faith.

THe grace of Faith, whereby the elect are inabled to believe to the saving of their soules *a*, is the worke of the Spirit of Christ in their hearts *b*, and is ordinarily wrought by the ministrie of the word *c*, by which also, and by the administration of the Sacraments and praier, it is encreased and strengthened *d*.

a Heb. 10.39
b 2 Cor. 4.13
Eph. 1.17, 18, 19
Eph. 2.8
c Rom. 10.14, 17
d 1 Pet. 2.2
Acts 20.32
Rom. 4.11
Luke 17.5
Rom. 1.16, 17,

II. By this Faith a christian believeth to be true, whatsoever is revealed in the Word, for the authoritie of God himselfe speaking therin *e*, and acteth differently upon that which each particular passage thereof containeth, yeelding obedi-

e John 4.42
1 Thes. 2.13
1 John 5.10
Acts 24.14

obedience to the commands *f*, trembling at the threatnings *g*, and imbracing the promises of God for this life, and that which is to come *h*. But the principal acts of saving faith, are Accepting, Receiving, and Resting upon Christ alone for justification, sanctification, and eternal life, by vertue of the covenant of Grace, *i*.

III. This Faith is different in degrees *k*, weak, or strong, may be often and many waies assailed and weakned, but gets the victorie *l*; growing up in many to the attainment of a full assurance through Christ, who is both the Author and finisher of our faith *m*.

f Rom. 16. 26
g Isa. 66. 2
h Heb. 11. 13
1 Tim. 4 8
i John. 1. 12
Acts 16. 31
Gal. 2. 29
Acts 15. 11
k Heb. 5. 13, 14
Rom. 4. 19, 20
Mat. 6. 30
Matth. 8. 10
l Luke 22. 31, 32.
Eph. 6. 16
1 John 5. 4, 5
m Heb. 6. 11 12
Heb. 10. 22
Col. 2. 2
n Heb. 12. 2

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an Evangelicall grace *a*, the Doctrine whereof is to be preached by every *Minister* of the *Gospel*, as well as that of Faith in Christ *b*.

II. *By it*, a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous Law of God; & upon the ap-

a Zech. 12. 10
Acts 11. 18
b Luke 24. 47
Mark 1. 15
Acts 22. 21

prehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sinnes, as to turn from them all unto God *c*, purposing and endeavouring to walk with him, in all the waies of his commandments *d*.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the Act of Gods free-grace in Christ *f*, yet it is of such necessitie to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*, so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

V. Men ought not to content themselves with a general repentance, but it is everie mans dutie to endeavour to repent of his particular sins particularly *k*.

VI. As everie man is bound to make private confession of his sins to God, praying for the pardon thereof *l*; upon which, and the forsaking of them, he shall find mercie *m*. So he that scandalizeth his brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for

c Ezek. 18. 30,31 *Ezek.* 36 31 Isa. 30.22 Psal. 51 4 Ier. 31.18 *19* Ioel 2.12,13 Amos 5 15 Ps. 119 128 2 Cor 7.11

d Psalm 119 6,59,106 Luke 1. 6 2 Kings 23 25. *e* Ezek. 36 31,32 Ezek. 16.61 62,63

f Hos. 14.2.4 Rom. 3.24 Eph. 1.7

g Luk. 13.3,5 Act. 17.30,31

h Rom. 6.23 Rom. 5. 12 Mat. 12. 36

i Isai. 55.7 Rom. 8.1 Isa. 1.16, 18

k Psal. 19 13 Luke 19 8 1 Tim. 1 13, 15

l Ps. 51 4,5, 7,9,14 Ps. 32 5,6

m Pro. 28 13 1 John 1.9

for his his sinne, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

n Iam. 5 16 Luke 17 3,4 Iosh. 7 19 Psalm 51 throughout
o 2 Cor. 2.8

CHAP. XVI.

Of Good Works.

GOod works are only such as God hath commanded in his holy Word *a*, and not such, as without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention *b*.

II. These good Works, done in obedience to Gods commandments, are the fruits and evidences of a true and lively faith *c*; and by them believers manifest their thankfulnesse *d*, strengthen their assurance *e*, edifie their brethren *f*, adorne the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holinesse, they may have the end, Eternal Life *l*.

III. Their abilitie to do good works is not at all of themselves, but wholly from

a Micah 6.8 Rom. 12 2 Heb. 13 21
b Mat. 15.9 Isa. 29 13 1 Pet. 1 18 Rom. 10.2 Iohn 16 2 1 Sam. 15 21,22,23
c Iam. 2 18, 22
d Psa. 116 12, 13
1 Pet. 2 9
e 1 Ioh. 2. 3,5 2 Pet. 1 5 6, 7,8,9 10
f 2 Cor. 9 2. Mat. 5 16
g Tit. 2 5,9, 10,11,12 1 Tim. 6 1
h 1 Pet. 2 15
i 1 Pet. 2 12 Phil. 1 11 Iohn 15 8
k Eph. 2. 10
l Rom. 6 22

from the spirit of Christ *m*. And that they may be enabled thereunto, besides the graces they have alreadie received, there is required an actual influence of the same holy Spirit, to work in them to wil and to do of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any dutie, unlesse upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them *o*.

m John 15. 4. 5
Ezek. 36. 26, 27
n Phil. 2. 13
Phil. 4. 13
2 Cor. 3. 5
o Phil. 2. 12
Heb. 6. 11, 12
2 Pet. 1. 3, 5, 10, 11
Isa. 64. 7
2 Tim. 1. 6
Acts 26. 6, 7
Jude v. 20, 21

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in dutie they are bound to do *p*.

p Luk. 17. 10
Neh. 13. 22
Job 9. 2, 3
Gal. 5. 17

V. We cannot by our best workes, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them & the glorie to come; and the infinite distance that is between us & God, whom by them, we can neither profit nor satisfie for the debt of our former sins *q*, but when we have done all we can, we have done but our dutie, & are unprofitable servants *r*; and because as they are

q Rom. 3. 20
Rom. 4. 2, 4, 6
Ephes. 2 8, 9
Titus 3. 5, 6, 7
Rom. 8. 18
Psal. 16. 2
Job 22. 23, 3
Job 35. 7, 8
r Luke 17. 10

are good, they proceed from his Spirit *f*; and as they are wrought by us, they are defiled and mixed with so much weakness & imperfection, that they cannot endure the severity of Gods judgment *g*.

VI. Yet notwithstanding the persons of believers being accepted through Christ, their *good works also* are accepted in him *u*, not as though they were in this life wholly unblameable & unreproveable in his sight *w*: but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*.

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and others *y*; yet, because they proceed not from an heart purified by faith *z*, nor are done in a right manner according to the Word *a*, nor to a right end, the glorie of *God b*, they are therefore sinful, and cannot please *God*, or make a man meet to receive grace from *God c*. And yet their neglect of them is more sinful & displeasing unto *God d*.

f Gal. 5. 22, 23 *g* Isa. 64 6. Gal. 5.17 Rom. 7.15, 18 Psal. 143.2 Psal. 130.3

u Eph. 1 6 1 Pet. 2 5 Exo. 28. 38 Ge. 4.4 with Heb. 11. 4

w Job. 9 20 Psal. 143.2

x Heb. 13.20 2 Cor. 8.12 Heb. 16.10 Mat. 25.21, *y* 2 Kings 10 30, 31. 1 Kings 21 27, 29. Phil. 1. 15, 16, 18

z Gen. 4.5 with Heb. 11 4 Heb. 11.6

a 1 Cor. 13.3. Isa. 1.12.

b Mat. 6.2, 5, *c* Hag. 2.1 Tit. 1.15. Am. 5.21, 22 Hos. 1.4. Ro. 9.16. Tit. 3.5

d Psal. 14.4. Ps. 36.3 Job 21.14, 15. Mat 25.41, 42, 43 Mat. 23 23

CHAP.

CHAP. XVII.

Of the perseverance of the Saints.

a Phil. 1. 6
2 Pet. 1. 10
Iohn 10. 28, 29
1 John 3. 9
1 Pet. 1. 5. 9
b 2 Tim. 2. 18, 19
Jer. 31. 3
c Heb. 10. 10, 14
Heb. 13. 20, 21
Heb. 9. 12. 13, 14, 15
Rom. 8. 33, to the end
Joh 17. 11. 24
Luke 22. 32.
Heb. 7. 25
d Joh. 14. 16, 17
1 John 2. 27
1 John 3. 9
e Jer. 32. 40
f Joh. 10 28
2 Thes. 3. 3
1 Joh. 2. 19.
g Mat. 26. 70, 71, 74.
h Psal. 51. title, & ver. 14
i Isa. 64. 5, 7, 9
2 Sam. 11. 27

THey whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally fall away from the state of Grace, but shal certainly persevere to the end, and be saved *a*.

II. This perseverance of the Saints depends not upon their own free will, but upon the immutabilitie of the decree of Election flowing from the free and unchangeable love of God the Father *b*; upon the efficacie of the merit and intercession of Jesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the covenant of grace, from all which ariseth also the certaintie and infallibilitie thereof *f*.

III. Nevertheless, they may through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*; and for a time continue therein *h*; whereby they incurre Gods displeasure *i*, and grieve his

his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporal judgments upon themselves *p*.

k Eph. 4. 30
l Psal. 51. 8, 10, 12
Rev. 2. 4
Cant. 5. 2, 3, 4, 6
m Isa. 36. 17
Mark 6. 52
Mark 16. 14
n Ps. 32, 3, 4
Psal. 51. 8
o 2 Sam. 12. 14
p Psal. 89. 31, 32
1 Cor. 11. 31

CHAP. XVIII

Of the assurance of grace and salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themselvs with false hopes, and natural presumptions of being in the favour of *God*, and estate of salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sinceritie, endeavouring to walke in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoice in the hope of the glorie of *God*, which hope shal never make them ashamed *d*

a Job 8. 13, 14
Mich. 3. 11
Deut. 29. 19
John 8. 41
b Mat. 7. 22, 23
c 1 John 2. 3
1 Joh. 3. 14, 18, 19, 21, 24
1 John 5. 13
d Rom. 5. 2, 5

II. This certaintie is not a bare conjectural and probable perswasion grounded upon a fallible hope *e*: but aninfallible assurance of faith, founded upon the divine truth of the promises of

e Heb. 6. 11, 19

of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimonie of the Spirit of Adoption witnessing with our Spirits, that we are the children of God *h*: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

III. This infallible assurance doth not so belong to the essence of Faith, but that a true believer may wait long & conflict with many difficulties, before he be partaker of it *k*: yet being inabled by the spirit to know the things which are freely given him of God, he may without extraordinarie revelation, in the right use of ordinary means, attain thereunto *l*. And therefore it is the dutie of everie one to give all diligence to make his calling and election sure *m*; that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulnesse to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance *n*: so far is it from inclining men to loosnesse *o*.

IV. True believers may have the assurance of their salvation divers waies shaken, diminished, and intermitted, as by

f Heb. 6. 17,
g 2 Pet. 1. 4, 5, 10, 11
h 1 John 2. 3
1 John 3. 14
2 Cor. 1. 12
h Rom. 8. 15, 16
i Eph. 3. 13,
14 Eph. 4. 30
2 Cor. 1. 21, 22
k 1 John 5
13. Isa. 10. 10
Mark 9. 24
Psal. 88
throughout
Psal. 77. to 12
l 1 Cor. 2. 12
1 John 4. 13
Heb. 6. 11, 12
Ephes. 3. 17, 18, 19
m 2 Pet. 1. 10
n Rom. 5. 1, 2
5. Rom. 14. 17
Rom. 15. 3
Eph. 1. 3, 4
Psal. 4. 6, 7
Psal. 119. 32
o 1 Joh. 2. 1, 2
Rom. 6. 1, 2
Tit. 2. 11, 12
o 4. 2 Cor. 7. 1
Rom. 8. 1. 12
1 John 3. 2, 3
Psal. 130. 4
1 Joh. 1. 6, 7

by negligence in preserving of it, by falling into some special sinne, which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him, to walk in darkenesse, and to have no light *p*. yet are they never utterly destitute of that *seed of God*, and life of faith, that love of Christ and the brethren, that sinceritie of heart and conscience of dutie, out of which, by the operation of the Spirit, this assurance may in due time be revived *q*, and by the which in the mean time they are supported from utter despair. *r*

p Cant. 5.2,3 6. Psal. 51.8 12,14 Eph. 4.30, 31 Psal. 77. 1 to 10. Mat. 26 69,70,71,72 Psal. 22.22 Psal. 88 throughout, Isa. 50.10

q 1 Iohn 3.9 Luke 22. 32 Iob 13.15 Psal. 73.15 Psal. 51.8.12 Isa. 50.10

r Mich. 7.7, 8,9 Ier. 52.40 Isa. 54.7,8,9 10 Psal. 22.1 Psal. 88 throughout

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a covenant of Works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatned death upon the breach of it; and endued him with power and abilitie to keep it *a*.

a Gen. 1.26, 27. with Gen. 2.17 Rom. 2.14,15 Rom. 10.5 Rom. 5.12,19 Gal. 9.10,12 Eccl. 7.29 Iob 28.28

II. This Law, after his fall, continued to be a perfect rule of Righteousnesse;

neſſe; and as ſuch was delivered by God upon Mount Sinai in ten Commandments, and written in two Tables *b*; the four firſt commandments containing our duty towards God; and the other ſix, our dutie to Man *c*.

b Jam. 1. 25 Jam. 2. 8, 10, 11, 12. Rom. 13, 8, 9. Deu. 5. 32 Deut. 10 4. Exod. 34. 1

c Mat. 22. 37, 38, 39, 40

III. Beſide this law, commonly called moral, God was pleaſed to give the people of Iſrael, as a church under age, ceremonial Laws, containing ſeverall typical Ordinances, partly of Worſhip, prefiguring Chriſt, his graces, actions, ſufferings and benefits *d*, and partly holding forth divers inſtructions of moral duties *e*. All which ceremonial laws are now abrogated under the new Teſtament *f*.

d Heb. 9. ch. Heb. 10. 1 Gal. 4. 1, 2, 3 Col. 2. 17

e 1 Cor. 5. 7 2 Cor. 6. 17 Jude ver. 23

f Col. 2. 14, 16, 17. Dan. 9. 27 Eph. 2. 15, 16

IV. To them alſo, as a body politick, he gave ſundry Judicial laws, which expired together with the State of that people; not obliging any other now, further then the general equity therof may require *g*.

g Exo. 21. ch Exod. 22. 1. to 29. Gen. 49. 10 with 1 Pet. 2 13, 14. Mat. 5. 17. with v. 38, 39. 1 Cor. 9. 8, 9, 10

V. The moral Law doth for ever bind all, as well juſtified perſons, as others, to the obedience thereof *h*: and that not only in regard of the matter contained in it, but alſo in reſpect of the authoritie of God the Creator, who gave it *i*. Neither doth Chriſt in the Goſpel

h Rom. 13 8, 9 10. Eph. 6. 2 1 John 2. 3, 4 7, 8

i Jam. 2. 10, 11.

Gospel any way dissolve, but much strengthen this obligation *k*.

VI. Although true believers be not under the Law as a covenant of works to be therby justified or condemned *l*, yet it is of great use to them, as well as to others, in that as a Rule of life informing them of the will of God, and their dutie, it directs and bindes them to walk accordingly *m*, discovering also the sinfull pollutions of their nature, hearts and lives *n*; so as, examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin *o*, together with a clear sight of the need they have of Christ, and the perfection of his obedience *p*. It is like wise of use to the regenerate, to restrain their corruptions, in that it forbids sin *q*; and the threatnings of it serve to shew what even their sinnes deserve; and what afflictions in this life they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it, in like manner shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although not as

k Mat. 5.17, 18,19. Jam. 2.8 Rom. 3.13

l Rom.6.14 Gal.2.16

m Gal. 3.13. Gal.4.4,5 Act.13. 39 Rom.8.1 Rom 7.12 22,25 Ps.119.4,5,6 1 Cor.7. 19 Gal.5.14,16 18,19,20,21 22, 23.

n Rom. 7.7 Rom.3.20

o Jam.1.23, 24,25. Rō. 7. 9. 14, 24.

p Gal. 3.24 Rom7.24,25

q Jam.2.11 Rom.8.3,4 Ps.119.101, 104,128

r Ez.9.13,14. Psal. 89,30, 31,32,33 34

s Lev.26.1.10 14. with 2 Cor.6.16 Eph.6.2,3 Psal. 37.11 with Mat.5.5 as Psal.119.11

as due to them by the Law, as a covenant of works *t*. So as a mans doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of being under the Law, and not under grace *u*.

t Gal.2.16 Luke 17.10
u Rom. 6.12 14 1 Pet.3.8,9, 10,11,12 with Psal.34 12,13,14,15 16. Heb.12 28,29

VII. Neither are the forementioned uses of the Law contrarie to the grace of the Gospel, but do sweetly complie with it *w*, the Spirit of Christ subduing and enabling the will of man to doe that freely and cheerfully, which the wil of God, revealed in the Law, requireth to be done *x*.

w Gal.3.21
x Ezek. 36. 27 Heb.8.10 with Ier. 31 33

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Libertie which Christ hath purchased for Believers, under the Gospel, consists, in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral Law *a*, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin *b*; from evill of afflictions, the sting of death, the victorie of the grave, and everlasting damnation *c*; as also in their free access

a Tit. 2.14 1 Thes. 1.10 Gal.3 13
b Gal.1.4 Col.1.13 Acts 26 18 Rom.6.14
c Rom. 8.28 Psal. 119.71 1 Cor.15.54 55, 56,57 Rom.8 1

to

to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a child like love and willing minde *e*. All which were common also to believers under the Law *f*. But under the New Testament, the liberty of Christians is further inlarged, in their freedome from the yoak of the ceremonial Law, to which the Jewish church was subjected *g*, and in greater boldnesse of accesse to the Throne of grace *h*, and in fuller communications of the free Spirit of God then believers under the Law did ordinarily partake of *i*.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrins and commandments of men which are in any thing contrarie to his Word, or beside it, in matters of Faith, or Worship *l*. So that, to believe such doctrins, or to obey such commands, out of conscience, is to betray true libertie of conscience *m*, and the requiring of an implicite faith, and an absolute and blind obedience, is to destroy libertie of conscience, & reason also *n*.

III. They who upon pretence of christian liberty, do practise any sin, or cherish any lust, do therby destroy the end

d Rom. 5. 1, 2
e Rom. 8. 14, 15
1 Iohn 4. 18
f Gal. 3. 9, 14
g Gal. 4. 1, 2, 3, 6, 7
Gal. 5. 1
Acts 15. 10, 11
h Heb. 4. 14 16. Heb. 10 19, 20, 21, 22
i 1 John 7. 38 39
2 Cor. 3. 13, 17, 19
k James 4. 12 Rom. 14. 4
l Act 4. 19 Acts 5. 29 1 Cor. 7. 23 Mat. 23. 8, 9, 10
2 Cor. 1. 24 Mat. 15. 9
m Col. 2. 20, 22, 23 Gal. 1. 10 Gal. 2. 4, 5
Psal. 5. 1
n Rom. 10. 17 Rom. 14. 23 Isa. 8. 20
Acts 17. 11 1 John 4. 22 Hos. 5. 11 Rev. 13. 12, 16, 17 Ier. 8. 9

end of christian libertie, which is, that being delivered out of the hands of our enemies, we might serve the Lord without feare, in holinesse and righteousnesse before him all the daies of our life *o*,

o Gal. 5. 13
1 Pet. 2. 16
2 Pet. 2. 19
John 8. 34
Luk. 1. 74, 75

IV. And because the Powers which God hath ordained, and the libertie which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another, They, who upon pretence of Christian libertie shall oppose any lawful Power, or the lawful exercises of it, whether it be civil or ecclesiastical, resist the Ordinance of GOD *p*. And for their publishing of such Opinions, or maintaining of such Practises, as are contrarie to the light of Nature, or to the knowne Principles of Christianitie, whether concerning faith, worship, or conversation, or to the power of godlinesse; or, such erroneous opinions or practises, as either in their owne nature or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and pro-

p Mat. 12. 25
1 Pet. 2. 13, 14, 16
Rom. 13. 1 to 8
Heb. 13. 17

proceeded against by the censures of the church *q*, and by the power of the civil Magistrate *r*.

q Rom. 1. 32. with 1 Cor. 5, 1, 5, 11, 13 2 John v. 10 11. & 2 Thes. 3. 14 & 1 Tim. 6. 3, 4, 5. Tit. 1. 10, 11, 13 & Tit. 3. 10. with Matth. 18. 15, 16, 17 1 Tim. 1. 19, 20 Rev. 2. 2, 14, 15, 20. Rev. 3. 9 *r* Deut. 13. 6, to 12. Rom. 13. 3, 4. with 2 John ver. 10, 11. Ezra 7. 23, 25, 26, 27, 28. Rev. 17. 12 16, 17. Neh 13. 15, 17, 21, 22, 25, 30. 2 King. 23. 5, 6, 9, 20, 21. 2 Chron. 34. 33. 2 Chron. 15. 12, 13, 16, Dan. 3. 29. 1 Tim. 2. 2. Isa. 29. 23. Zech. 13. 2, 3.

CHAP. XXI.

Of Religious Worship, and the Sabbath day.

THE light of Nature sheweth that there is a GOD, who hath Lordship and Soveraignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soule, and with all the might *a*. But, the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the imaginations and devises of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

a Rom. 1. 20 Acts 17. 24 Psal. 119. 68 Jer. 10. 7 Psal. 31. 23 Psal. 18. 3. Rom. 10. 12 Psal. 62. 8 Josh. 24. 14 Mark 12. 33

b Deut. 12 32 Matth. 15. 9. Acts 17. 25. Matth. 4. 9, 10 Deut. 4. 15 to 20 Exod. 20. 4 5, 6 Col. 2. 23

II. Re-

II. Religious Worship is to be given to God the Father, Son, and Holy Ghost, and to him alone *c*; not to Angels, Saints, or any other creature *d*, and since the Fall, not without a Mediator; nor in the mediation of any other, but of Christ alone *e*.

III. Prayer, with thanksgiving being one special part of Religious worship *f*, is by God required of all men *g*, and that it may be accepted, it is to be made in the name of the Son *h*, by the helpe of his Spirit *i*, according to his wil *k*, with understanding, reverence, humilitie, fervencie, faith, love and perseverance *l*, and if vocal, in a known tongue *m*.

IV. Praier is to be made for things lawful *n*; and for all sorts of men living, or that shal live hereafter *o*; but not for the dead *p*, not for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly feare *r*, the sound preaching *s*, and conscionable hearing of the Word, in obedience unto God,

c Mat. 4. 10 with John 5. 23
2 Cor. 13. 14
d Col. 2. 18
Rev. 19. 10
Rom. 1. 25
e John 14. 6
1 Tim. 2. 5
Eph. 2. 18
Col. 3. 17
f Phil. 4. 6
g Psal. 65. 2.
h Joh. 14. 13 14
1 Pet. 2. 5
i Rom. 8. 26
k 1 John 5. 14
l Psal. 47. 7
Eccles. 5. 1, 2
Heb. 12. 28
Gen. 18. 27
James 5. 16
James 1. 6, 7
Mark 11. 24
Mat. 6. 12, 14 15
Col. 4. 2
Ephes. 6. 18
m 1 Cor. 14. 14
n 1 Joh. 5. 14
o 1 Tim. 2. 1, 2
John 17. 20. with Luke 1. 6. 25, 26. Rev. 14. 13
p 2 Sam. 12. 21, 22, 23
q Joh. 5. 16.
r Acts 15. 21. Revel. 1. 3.
s 2 Tim. 4. 2

with

with understanding, Faith, and reverence *s*, singing of Psalmes with grace in the heart *u*, as also the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God *w*; beside Religious Oaths *x*, Vowes *y*, Solemn Fastings *z* and Thanksgivings upon special occasions *a*, which are in their severall times and seasons to be used in an holy and religious manner *b*.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place, in which it is performed, or towards which it is directed *c*, but God is to be Worshipped everie where *d*, in Spirit and Truth *e*, as in private Families *f*, daily *g*, and in secret, each one by himself *h*; so more solemnly, in the publick Assemblies, which are not carelesly, or wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto *i*.

VII. As it is of the Law of Nature,

s Jam. 1.22 Acts 10.33 *t* Mat. 5.12 Heb. 4.2 Isa. 66.2 *u* Col. 3.16 Eph. 5.19 Jam. 5.13 *w* Mat. 28.19 1 cor. 11.23, to 29 Acts 2.42 *x* Deut. 6.13 with Neh. 10.29 *y* Isa. 19.21 with Eccl. 5 4, 5 *z* Joel 2. 12 Esth. 4.16 Mat. 9.15 1 cor. 7.5 *a* Psalm 107 throughout, Esth. 9.22 *b* Heb. 12.28 *c* John 4. 21 *d* Mal. 1. 11 1 Tim. 2.8 *e* John 4.23, 24 *f* Jer. 10.25 Deu. 6.6,7 Job 1.5 2 Sam. 6.18

20. 1 Pet. 3.7 Acts 10.2 *g* Mat. 6.11 *h* Mat. 6.6 Eph. 6.18 Isa. 56.7 Heb. 10.25 Pro. 1.20, 21, 24 Prov. 8.34 Acts 13 42. Luke 4.16 Acts 2. 42

that in general a due proportion of time be set apart for the worship of God; so, in his word, by a positive, Moral and perpetual Commandment, binding all men in all Ages, he hath particularly appointed one day in seven, for a Sabbath to be holy unto him *k*, which from the beginning of the World to the resurrection of Christ, was the last day of the week; and from the Resurrection of Christ, was changed into the first day of the week *l*, which in Scripture, is called the Lords Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

k Exod.20.8 10,11. Isa. 5 .2,4,6,7
l Gen. 2,2,3 1 Cor.16.1,2 Acts 20.7
m Rev.1.10
n Exod.20.8 10. with Mat.5.17,18

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs before hand, do not only observe an holy rest, all the day, from their own workes, wordes, and thoughts about their worldly imployments, and recreations *o*, but also are taken up the whole time, in the publick and private exercises of his Worship, and in the duties of necessitie, and mercie *p*.

o Exod.20.8 Exod. 16.23 25,26,29,30 Exod. 31.15 16, 17 Isa.58.13 Neh. 13.15, 16,17,18,19 21,22.
p Isa 58.13 Mat. 12 1 to 13

CHAP.

CHAP. XXII.
Of lawfull Oaths and Vowes.

A Lawful Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth, or falshood of what he sweareth *b*.

II. The Name of God only is that by which men ought to swear: and therein it is to be used with all holy fear and reverence *c*. Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is sinfull, and to be abhorred *d*. Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament, as well as under the Old *e*, so a lawfull Oath, being imposed by lawfull Authoritie, in such matters ought to be taken *f*.

III. Whosoever taketh an Oath, ought duly to consider the weightinesse of so solemn an act, and therein to avouch nothing, but what he is ful-

a Deut. 10 20
b Exod. 20. 7 Lev. 19. 12 2 Cor. 1. 23 2 Chr. 6. 22, 23
c Deut. 6. 13
d Exod. 20. 7 Jer. 5. 7 Mat. 5. 34, 37 James 5. 12
e Heb. 6. 16 2 Cor. 1. 23 Isa. 65. 16.
f 1 King. 8 31 Neh. 13. 25. Ezra 10. 5.

ly perswaded is the truth *g*. Neither may any man bind himself by oath to any thing but what is good and just, and what hee believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin to refuse an oath touching any thing that is good & just being imposed by lawful Authority *i*.

g Exod.20.7 Jer. 4.2
h Gen. 24.2, 3,5,6,8,9
i Num.5.19 21 Neh. 5.12 Exod.22.7,8 9,10,11

IV. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation *k*. It cannot oblige to sin: but in any thing not sinful, being taken, it binds to performance, although to a mans own hurt *l*, nor is it to be violated, although made to hereticks, or infidels *m*.

k Jer.4.2 Psal.24.4
l 1 Sam. 25. 22,32,33,34 Psal. 15.4
m Eze.17.16 18, 19 Josh.9.18,19 with 2 Sam. 21. 1

V. A vow is of the like nature with a promissory oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.

n Isa.19.22 Ecc.5.4,5,6 Psal.61.8 Ps. 66.13,14

VI. It is not to be made to any creature but to God alone *o*: and that it may be accepted, it is to be made voluntarily out of faith & conscience of duty, in way of thankfulnesse for mercie received, or for the obtaining of what we want; whereby we more strictly bind our selves to necessarie duties; or to other things, so far, and so long

o Psal.76.11 Jer. 44.25,26

long as they may fitly conduce thereunto *p*.

VII. No man may vow to do any thing forbidden in the Word of *God*, or what would hinder any duty therein commanded, or which is not in his own power; and, for the performance whereof, he hath not promise of ability from *God q*. In which respects Popish monastical vowes, of perpetual single life, professed poverty, and regular obedience, are so farre from being degrees of higher perfection, that they are superstitious and sinful snares, in which no christian may intangle himself *r*.

p Deut. 23 21, 22, 23 Psal. 50. 14 Gen. 28 20, 21, 22 1 Sam. 1. 11 Ps. 66. 13, 14 Psal. 132. 2, 3, 4, 5

q Acts 23 12, 14 Mark 6. 26 Numb. 30. 5. 8. 12, 13

r Mat. 19, 11 12. 1 Cor. 7. 2, 9 Eph. 4. 28 1 Pet. 4. 2 1 Cor. 7. 23.

CHAP. XXIII.

Of the civil Magistrate.

GOD the supreme Lord and King of all the world, hath ordained civil magistrates, to be under him, over the people, for his own glorie, and the publick good; and to this end hath armed them with the power of the sword for the defence and incouragement of them that are good, and for the punishment of evil doers *a*.

a Rom. 13. 1 2, 3, 4 1 Pet. 2. 13, 14.

II. It is lawfull for christians to ac-

accept and execute the office of a Magistrate, when called thereunto *b*, in the managing whereof, as they ought especially to maintaine Pietie, Justice and Peace, according to the wholesome Lawes of each Commonwealth *c*, so for that end they may lawfully now, under the New Testament, wage warre, upon just and necessarie occasion *d*.

III. The Civil Magistrate may not assume to himself the administration of the word and Sacraments, or the power of the Keies of the kingdome of heaven *e*, yet he hath authoritie, and it is his dutie to take order, that unitie and peace be preserved in the church, that the truth of God be kept pure and intire, that all blasphemies and Heresies be suppressed, all corruptions and abuses in Worship and discipline prevented, or reformed: and all the Ordinances of God duely setled, administred, and observed *f*. For the better effecting whereof, hee hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God *g*.

b Pro. 8. 15, 16 Rom. 13. 1, 2 4 *c* Psal. 2. 10, 11, 12 1 Tim 2. 2 Ps. 82. 3, 4 2 Sam. 23. 3 1 Pet. 2. 13 *d* Luke 3. 14 Rom. 13. 4 Mat. 8, 9, 10 Acts 10. 1, 2 Rev. 17. 14, 16 *e* 2 Chr. 26. 18 with Mat. 18 17. and 16. 19 1 Co. 12. 28 29 Eph. 4. 11, 12 1 Cor. 4. 1, 2 Rom. 10. 15 Heb. 5. 4 *f* Isa. 49. 23 Psal. 122. 9 Ezra 7. 23, 25, 26, 27, 28 Lev. 24. 16 Deut. 13. 5, 6 12. 1 King. 18. 4. 1 Chr 13. 1 to 9 2 King 23. 1 to 26. 2 Ch. 34. 33. 2 Ch. 5. 12, 13 *g* 2 Chro. 19 8, 9, 10, 11 2 Chr. ch. 29 and 30. Mat. 2. 4, 5

IV. It is the dutie of people to pray for Magistrates *b*, to honour their persons *i*, to pay them tribute, and other dues *k*, to obey their lawful commands, and to be subject to their Authoritie for conscience sake *l*. Infidelitie, or difference in Religion doth not make void the Magistrates just and legal Authoritie, nor free the people from their due obedience to him *m*: from which Ecclesiasticall persons are not exempted *n*; much less hath the Pope any power and Jurisdiction over them in their Dominions, or over any of their people; and least of all, to deprive them of their Dominion, or lives, if he shall judge them to be hereticks, or upon any other pretence whatsoever *o*.

b 1 Tim. 2 1 2
i 1 Pet. 2.17
k Rom. 13. 6 7
l Rom. 13.5 Tit. 1.3
m 1 Pe. 2.13 14, 15
n Rom. 13.1 1 King. 2.35 Acts 25.9, 10, 11 2 Pet. 2.1, 10, 11 Jude v. 8, 9 10, 11
o 2 Thes. 2.4 Rev. 13.15, 16, 17

CHAP. XXIV.

Of Marriage and divorce.

MArriage is to be between one Man and one Woman, neither is it lawful for any man to have more then one wife, nor for any woman to have more then one husband at the same time *a*.

a Gen. 2.24 Mat. 19.5, 6 Prov. 2.17

II. Marriage was ordained for the

mutual help of Husband and Wife *b*, for the increase of mankind with a legitimate issue, & of the church with an holy seed *c*, and for preventing of uncleanness *d*.

III. It is lawful for all sorts of people to marrie, who are able with judgment to give their consent *e*. Yet, is it the dutie of Christians to marry only in the Lord *f*, and therfore such as professe the true reformed Religion, should not marry with infidels, Papists, or other idolaters; Neither should such as are godly be unequally yoaked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

IV. *Marriage ought not to be within the degrees of consanguinitie or affinitie forbidden in the Word *h*. Nor can such incestuous marriages ever be made lawful by any law of man or consent of Parties, so as those persons may live together as man and wife *i*. The man may not marry any of his wives kindred nearer in blood, than he may of his own; nor the woman of her husbands kindred nearer in blood, than of her own *k*.

V. Adulterie or fornication committed

b Gen. 2. 18
c Mal. 2. 15
d 1 Cor. 7. 2, 9
e Heb. 13. 4
1 Tim. 4. 3
1 Cor. 7. 36, 37 38
Gen. 24. 57, 58
f 1 Cor. 7. 39
g Gen. 34. 14
Exod. 34. 16
Deut. 7. 3, 4
1 King. 11. 4
Neh. 13. 25 26, 27
Mal. 2. 11, 12
2 Cor. 6. 14
h Lev. ch. 18
1 Cor. 5. 1
Amos 2. 7
i Mark 6. 18
Lev. 18. 24 25, 26, 27, 28
k Lev. 20. 19 20, 21

mitted after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract *l*. In the case of adultery after marriage, it is lawful for the innocent partie to sue out a divorce *m*, and after the divorce, to marry another as if the offending party were dead *n*.

l Mat. 1. 18, 19, 20.
m Mat. 5. 31 32.
n Mat. 19. 9 Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage, yet nothing but adulterie, or such wilful desertion as can no way be remedied by the church, or civil magistrate, is cause sufficient of dissolving the bond of marriage *o*, wherein a publick and orderly course of proceeding is to be observed; and, the persons concerned in it, not left to their own wils and discretion, in their own case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6.
p Deut. 24. 1, 2, 3, 4.

CHAP. XXV.
Of the Church.

THE Catholick or Universall Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be

gathered into one, under Christ the head thereof, and is the Spouse, the Body, the fulnesse of Him that filleth all in all *a*.

II. The visible Church, which is also catholick or universal, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the world, that profesſe the true Religion *b*; and of their children *c*, and is the Kingdome of the Lord Jesus Christ *d*, the House and Familie of God *e*, out of which there is no ordinarie possibilitie of Salvation *f*.

III. Unto this Catholick visible church, Christ hath given the Ministerie, graces, and ordinances of God for the gathering, and perfection of the Saints in this life, to the end of the World, and doth by his own presence and Spirit, according to his promise, make them effectual thereunto *g*.

IV. This catholick church hath been sometimes more, sometimes less visible *n*. And particular churches, which are members thereof, are more or lesse pure according as the doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick wor-

a Eph. 1.10 22, 23 Eph. 5.23 27, 32 Col. 1.18
b 1 Cor. 1.2 & 12. 12, 13 Psal. 2.8 Rev. 7.9 Rom. 15, 9 10, 11, 12
c 1 Cor. 7.14 Acts 2.39 Ezek. 16.20, 21 Rom. 11.16 Gen. 3.15 Gen. 17.7
d Mat. 13.47 Isa. 9.7.
e Eph. 3.19 Eph. 3.15
f Acts 2, 47
g 1 Cor. 12.23 Eph. 4 11, 12, 13 Mat. 28 19, 20 Isa. 59.21
h Rom. 11.3 4 Rev. 12, 6, 14

worship performed more or less purely in them *i*.

V. The purest Churches under heaven are subject both to mixture, and errour *k*, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shall be alwaies a church on earth to worship God according to his will *m*.

VI. There is no other head of the church, but the Lord Jesus Christ *n*, nor can the Pope of *Rome*, in any sense be head thereof, but is that Antichrist, that man of sin, and Son of perdition, that exalteth himself in the church, against Christ, and all that is called God *o*.

i Rev.2,3 ch. 1 Cor,5.6,7
k 1 Cor.13 12
Rev.2.3 ch. Mat.13.24 25,26,27,28 29,30,47
l Rev. 18.2
Rom.11.18 19,20,21,22
m Mat.16 18.
Psal. 72.17 Ps.102 28 Mat. 28,19 20
n Col.1.18 Eph.1.22
o Mat.23 8 9 10 2 Thes.2,3 4,8,9 Rev. 13.6

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jesus Christ their head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection and glory *a*. 3. And being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance

a 1 Iohn 1 3 Eph.3 16,17 18, 19 John 1. 16 Eph.2.5.6 Phil.3.10 Rom.6.5,6 2 Tim. 2.12
b Eph.4.15 16 1 Cor.12.7 1 Cor. 3.21, 22,23 Col.2.19

formance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man *c*.

c 1 Thes. 5 11, 14 Rom. 1. 11, 12, 14

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; & in performing such other spiritual services, as tend to their mutual edification *d*, as also in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunitie, is to be extended unto all those who in everie place call upon the name of the Lord Jesus *e*.

1 John 3. 16 17, 18 Gal. 6. 10

d Heb. 10. 24 25 Act. 2. 42 46 Isa. 2. 3 1 Cor. 11. 20

e Acts 2. 44, 25 1 John 3. 17 2 Cor. 8, 9 chapters Acts 21. 19, 20.

III. This communion which the Saints have with Christ, doth not make them in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect; either of which to affirme, is impious, and blasphemous *f*. Nor doth their communion one with another, as Saints, take away or infringe the title, or proprietie which each man hath in goods and possessions *g*.

f Col. 1. 18, 19 1 cor. 8. 6 Isa. 42. 8 1 Tim. 6. 15, 16 Psal. 45. 7 with Heb. 1 8, 9

g Exod. 20 25 Eph. 4. 28 Act 5. 4

CHAP.

CHAP. XXVII.

Of the Sacrament.

SAcraments are holy signs, and seals of the Covenant of Grace *a*, immediately instituted by God *b*, to represent Christ, and his benefits, and to confirm our interest in him *c*; as also, to put a visible difference betweene those that belong unto the church, and the rest of the World *d*: and solemnly to engage them to the service of God in Christ according to his Word *e*.

a Rom. 4. 11 Gen. 17. 7, 10
b Mat. 28. 19 1 Cor. 11. 23
c 1 Cor. 10. 16 1 Cor. 11. 25, 26
d Gal. 3. 27 Rom. 15. 8 Exod. 12. 48 Gen. 34. 14
e Rom. 6. 3, 4 1 Cor. 10. 16, 21

II. There is in every Sacrament a spiritual relation, or Sacramental union between the sign and the thing signified, whence it comes to passe, that the names, and effects of the one are attributed to the other *f*.

f Gen. 17. 10 Mat. 26. 27, 28 Tit. 3. 5

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacie of a Sacrament depend upon the pietie or intention of him that doth administer it *g*: but, upon the worke of the Spirit *h*, and the word of institution which containes, together with a precept authorizing the use

g Rom. 2. 28, 29 1 Pet. 3. 21
h Mat. 3. 11 *i* 1 Cor. 12. 13

use thereof, a promise of benefit to worthy receivers *i*.

i Mat. 26. 27, 28; Mat 28. 19, 20

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

k Mat. 28. 19; 1 Cor. 11. 20, 23; 1 Cor. 4. 1; Heb. 5. 4

V. The Sacraments of the old Testament, in regard of the spiritual things therby signified, and exhibited, were for substance, the same with those of the new *l*.

l 1 Cor. 10. 1, 2, 3, 4

CHAP. XXVIII.
Of Baptisme.

BAptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the partie baptized, into the Visible church *b*: but also, to be unto him a sign, and seal of the covenant of grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*. Which Sacrament is by Christs own appointment, to be continued in his church until the end of the World *b*.

a Mat. 28. 19
b 1 Cor. 12, 13
c Rom. 4. 11 with Col. 2. 11, 12
d Gal. 3. 27 Rom. 6. 5
e Tit. 3. 5
f Mark 1. 4
g Rom. 6. 3, 4
b Mat. 28. 19, 20

II. The

II. The outward Element to be used in this Sacrament is Water, wherewith the partie is to be baptized, in the name of the Father, and of the Sonne, and of the holy Ghost, by a minister of the Gospel lawfully called therunto *i*.

III. Dipping of the person into the Water, is not necessarie; but Baptisme is rightly administred, by powring, or sprinkling water upon the person *k*.

IV. Not only those that doe actually professe faith in, and obedience unto Christ *l*, but also the infants of one, or both believing Parents are to be baptized *m*.

V. Although it be a great sin to contemn or neglect this ordinance *n*, yet grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it *o*; or, that all that are baptized, are undoubtedly regenerated *p*.

VI. The efficacy of Baptism is not tied to that moment of time, wherein it is administred *q*, yet notwithstanding by the right use of this ordinance, the grace promised, is not only offered, but really exhibited, and conferred, by

i Mat. 3.11 John 1.33 Mat.28.19, 20
k Heb.9.10, 19,20,21,22 Acts 2. 41 Acts 16.33 Mark 7.4
l Mar. 16 15, 16 Act 8.37,38
m Gen.17.7 *9.* with Gal. 3.9,14 & Col.2.11,12 Act.2.38,39 Rom.4.11 12.
n 1 Cor.7.14 Mat. 28.19 Mark 10.13 14,15,16 Luke 18. 15 *n* Luke 7.30 with Exod. 4.24,25,26
o Rom. 4.11 Acts 10.2,4 22,31,45,47
p Acts 8.13 23
q John 3.5,8

by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Counsell of Gods owne will, in his appointed time *r*.

r Gal. 3.27 Tit. 3.5 Eph. 5.25, 26

VII. The Sacrament of baptism is but once to be administred unto any person *s*.

s Acts 2.38, 41 Tit. 3.5

CHAP. XXIX.
Of the LORDS Supper.

OUr Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Bodie and Blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the Sacrifice of himselfe, in his death: the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further ingagement, in and to all duties which they owe unto him, and to be a bond, and pledg of their communion with him, and with each other, as members of his mystical bodie *a*.

a 1 Cor. 11 23, 24, 25, 26 1 Cor. 10.16 17, 21

II. In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all, for remission of

2 Cor. 12, 13

sins.

sins of the quick or dead *b*, but only a commemoration of that one offering up of Himself, by himself, upon the Crosse, once for all, and a spiritual Oblation of all possible praise unto God for the same *c*: So that the Popish sacrifice of the *Masse* (as they call it) is most abominably injurious to Christs one onely Sacrifice, the alone propitiation for all the sins of the Elect *d*.

b Heb. 9. 22, 25, 26, 28

c 1 Cor. 11 24, 25, 26 Mat. 26. 26, 27

d Heb. 7. 23, 24, 27 Heb. 10. 11, 12, 14, 18

III. The Lord Jesus hath in this Ordinance appointed his Ministers to declare his word of institution to the people, to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and breake the bread, to Take the Cup, and (they communicating also themselves) to give both to the communicants *e*, but to none who are not then present in the congregation *f*.

e Mat. 26. 26 27, 28 and Mark 14. 22 23, 24 and Luke 22. 19 20 with 1 Cor. 11. 23, 24, 25, 26

f Acts 20. 7 1 Cor. 11. 20

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*, as likewise, the denial of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the receiving them for any pre-

g 1 Cor. 10. 6

h Mark 4. 23 1 Cor. 11. 25 26, 27, 28, 29

ended

tended religious use, are all contrary to the nature of this Sacrament, and to the institution of Christ *i*.

i Mat. 15.9

V. The outward Elements in this Sacrament, duely set apart for the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the bodie and blood of Christ *k*; albeit, in substance and nature, they still remaine, truely, and only Bread and Wine, as they were before *l*.

k Mat. 26 26,27,28.

VI. That doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs bodie and blood (commonly called Transubstatiation) by consecretion of a Priest, or by anie other way, is repugnant not to Scripture alone, but even to common sense and reason, overthroweth the nature of a Sacrament, and hath been, and is the cause of manifold superstitions yea, of gross Idolatries *m*.

l 1 Cor. 11. 26 27. 28 Mat. 26. 29

VII. Worthy receivers outwardly partaking of the visible elements, in this Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally

m Acts 3. 21 with 1 Cor. 11, 24, 25, 26 Luk. 24. 6, 39

n 1 Cor. 11 28

carnally and corporally, but spiritually receive and feed upon Christ crucified, and all benefits of his death; The bodie and blood of Christ being then, not corporally, or carnally, in, with, or under the bread and wine; yet as really but spiritually, present to the faith of believers in that ordinance as the elements themselves are to their outward senses *o*.

VIII. Although ignorant, and wicked men receive the outward Elements, in this Sacrament, yet, they receive not the Thing signified thereby; but by their unworthie coming thereunto, are guiltie of the bodie and blood of the Lord to their own damnation. Wherefore all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthie of the Lords Table, and cannot without great sin against Christ, while they remaine such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*.

o 1 Cor. 10 16

p 1 Cor. 11 27, 28, 29 2 Cor 6.14 15, 16

q 1 Cor 5.6, 7, 13 2 Thes. 3.6 14, 15 Mat. 7.26

CHAP.

CHAP. XXX.
Of Church censures.

THe Lord Jesus as King and head of his Church, hath therein appointed a Government in the hand of Church Officers, distinct from the civil magistrate *a*.

a Isa. 9. 6, 7
1 Tim. 5. 17
1 Thes. 5. 12
Acts 20. 17, 18

II. To these officers, the Keyes of the Kingdome of heaven are committed: by vertue whereof, they have power respectively to retain, and remit sins: to shut that Kingdome against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the Ministrie of the Gospel, and by absolution from censures, as occasion shall require *b*.

Heb. 13. 7, 17, 24
1 Cor. 12. 28
Mat. 28. 18, 19, 20

b Mat. 16. 19
Mat. 18, 17, 18
John 20. 20, 21, 22, 23

III. Church censures are necessarie for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals

2 Cor. 2. 6, 7, 8

seals thereof to be prophaned by notorious and obstinate offenders *c*.

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the Sacrament of the Lords Supper for a season; and by Excommunication from the church, according to the nature of the crime, and demerit of the person *d*.

c 1 Cor. 5 chapter 1 Tim. 5.20 Mat. 7.6

1 Tim. 1.20 1 Cor. 11.27 to the end, with Jude ver. 23

d 1 Thes. 5.12 2 Thes. 3.6 14,15. 1 cor. 5.4,5,13 Mat. 18.17 Tit. 3.10

CHAP. XXXI.

Of Synods and Councels.

FOR the better Government, and further edification of the church, there ought to be such assemblies, as are commonly called Synods or councels *a*.

a Acts 15. 2 4,6

II. As Magistrates may lawfully call a Synod of ministers, and other fit persons, to consult and advise with, about matters of Religion *b*. So, if Magistrates be open enemies to the Church, the ministers of Christ, of themselves by vertue of their office; or they with other fit persons, upon delegation from their churches, may meet together in such Assemblies *c*.

b Isa. 49.32 1 Tim. 2.1,2 2 chron. 19 8,9,10,11 2 chron. 29 30 chapters Mat. 2.4,5, Prov. 11.14

c Acts 15.2 4 22 23 25

III. It

III. It belongeth to Synods and councels, ministerially to determine controversies of Faith and cases of conscience, to set down Rules and directions for better ordering of the publick worship of God, and Government of his church, to receive complaints, in cases of mal-administration, and authoratively to determine the same. Which decrees and determinations if consonant to the Word of God, are to be received with reverence and submission; not only for the agreement with the word; but also for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word *d*.

d Acts 15. 15,19,24,27 28,29,30,31 Acts 16.4 Mat. 18.17, 18,19,20

IV. All Synods or councels since the Apostles times, whether generall or particular, may erre, and many have erred. Therefore they are not to be made the Rule of Faith, or practice; but to bee used as an help in both *e*.

e Eph. 2.20 Acts 17. 11 1 Cor. 2. 5 2 Cor. 1. 24.

V. Synods & councels are to handle or conclude nothing but that which is Ecclesiastical, & are not to intermeddle with civil affaires which concerne the common-wealth, unlesse by way of

of humble petition in cases extraordinarie, or by way of advise for satisfaction of conscience, if they be thereunto required by the Civill Magistrate *f*.

f Luke 12,13 14 John 18. 36

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THe Bodies of men after death return to dust, and see corruption *a*, but their souls (which neither die nor sleepe) having an immortall subsistence, immediately returne to God who gave them *b*; the soules of the Righteous being then made perfect in holinesse, are received into the highest Heavens, where they behold the face of God in light and glorie, waiting for the full redemption of their bodies *c*. And the souls of the wicked are cast into hell, where they remain in torments and utter darknesse reserved to the judgment of the great day *d*. Beside these two places for souls separated from their bodies, the Scripture acknowledgeth none.

a Gen. 3. 19 Acts 13. 36
b Luk. 23. 43 Eccles. 12. 7
c Heb. 12. 23 2 Cor. 5. 1, 6, 8 Phil. 1. 23 with Acts 3 21 Eph. 4. 10
d Luke 16. 23, 24 Acts 1. 25 Jude v. 6, 7 1 Pet. 3. 19

II. At the last day, such as are found

found alive shall not die, but be changed *e*, and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united againe to their souls for ever *f*.

e 1 Thes. 4 17
1 Cor. 15. 51 52
f Job 19. 26, 27
1 Cor. 15. 42 43, 44

III. The bodies of the unjust, shall by the power of Christ, be raised to dishonour: the bodies of the just by his Spirit unto honour; and be made conformable to his own glorious body *g*.

g Act. 24. 15
John 5. 28, 29
1 Cor. 15. 42
Phil. 3. 21

CHAP. XXXIII.
Of the last Judgment.

GOd hath appointed a day wherein he will Judge the world in righteousnesse by Jesus Christ *a*, to whom all power and judgment is given of the Father *b*. In which day, not only the Apostate Angels shall be judged *c*, but likewise all persons that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the *bodie*, whether good or evil *d*.

a Act. 17. 31
b John 5. 22 27
c 1 Cor. 6. 3
Jude ver. 6
2 Pet. 2. 4
d 2 Cor. 5. 10
Eccl. 12. 14
Rom. 2. 16
Rom. 4. 10 12
Mat. 12. 36, 37

II. The end of Gods appointing this day,

day, is for the manifestation of the glory of his mercy, in the eternal salvation of the Elect, and of his justice in the damnation of the Reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulnesse of joy and refreshing, which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments; and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power *e*.

III. As Christ would have us to be certainly perswaded, That there shall be a Day of Judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversitie *f*; so wil he have that day unknown to men, that they may shake off all carnal securitie, and be alwaies watchful, becauſe they know not at what houre the Lord wil come, and may be ever prepared to say, come Lord Jesus, come quickly. *Amen g*.

e Mar. 25. 31 to the end Rom. 2. 5, 6 Rom. 9. 22, 23 Mat. 25. 21 Acts 3. 19 2 Thes. 1. 7, 8, 9, 10

f 2 Pet. 3. 11, 14 2 Cor. 5. 10, 11 2 Thes. 1. 5, 6, 7 Luke 21. 27, 28 Rom. 8. 23, 24, 25

g Mat. 24. 36, 42, 43, 44 Mark 13. 35, 36, 37 Luke 12. 35, 36 Rev. 22. 20

FINIS.

THE LARGER CATECHISM,

First agreed upon

By the ASSEMBLY of DIVINES at *WESTMINSTER.*

Printed for the Publick Good. 1655.

The LARGER CATECHISME,

First agreed upon

By the ASSEMBLY of Divines at *Westminster*.

Question.

Q. *What is the chief and highest end of man?*

A. Mans chief and highest end is to glorifie *God* *a*, and fully to enjoy him for ever *b*.

a Rom.11.36 1 Cor.10..1
b Psal.73.24 to the end John 17.21, 22, 23

Q. *How doth it appear that there is a God?*

A The very light of nature in Man, and the works of *God*, declare plainly that there is a *God* *c*, but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation *d*.

c Rom.1.9, 20 Psal. 19.1,2,3 Acts 17.8
d 1 Cor.2.9, 10 2 Tim.3.15 16,17 Isa.59. 21

Q. *What*

Q. *What is the Word of God?*

A. The holy Scriptures of the old and new Testament are the Word of *God* *e*, the only rule of faith and obedience *f*.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of *God*, by their majesty *g*, and purity *h*, by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to *God* *k*, by their light, and power to convince and convert sinners, to comfort and build up believers unto salvation *l*. But the Spirit of *God*, bearing witnesse by and with the Scriptures, in the heart of man, is alone able fully to perswade it, that they are the very Word of *God* *m*.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning *God* and what duty *God* requires of man *n*.

Q. *What doe the Scriptures make known of God?*

A. The Scriptures make known what *God* is *o*, the persons in the Godhead *p*, his decrees *q*, and the execution of his Decrees *r*.

e 2 Tim 3.16 2 Pet.1.19 20,21,
f Eph.2.20 Rev.22.18, 19
g Hos.8.12 1 Cor. 2.6,7 13.
h Psal. 119.18 129. Psal. 120 Ps.119.140
i Acts 10.43 Acts 26. 22, 27
k Rom.3.9
l Acts 18.28 Heb.4.12 Jam. 1.18
m Psal. 19.1,8 9. Rom. 15,4 Acts 20. 32
n John 16 13, 14 1 John 2.26 27 John 20. 31
o 1 Tim.1.13 Heb.11.6
p 1 Ioh. 5.7
q Acts 14.14 15, 18.
r Acts 4.27 28.

Q. What is God?

A. God is a spirit *s*, in and of himself, infinite in Being *t*, Glory *u*, Blessedness *w*, and perfection *x*, All-sufficient *y*, Eternal *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, Almightie *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long-suffering, and abundant ingoodnesse and truth *i*.

Q. Are there more Gods than one?

A. There is but only the living and the true God *k*.

Q. How many persons are there in the Godhead?

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternal God, the same in substance, equall in power and glory; although distinguished by their personall properties *l*.

Q. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son, from all eternitie *o*.

s 1 Joh. 4. 24
t Exod. 3 14
Job 1. 7, 8, 9
u Acts 7. 21
w 1. Tim. 6 15
x Mat. 5. 48
y Gen, 17 1
z Psal. 90. 2
a Mal. 3. 6
James 1. 17
b 1 King. 8 27
c Psal. 139. 1 to 13
d Rev. 4. 8
e Heb. 4. 18
Psal. 14. 75
f Rom. 16, 17
g Isa. 6. 3
Rev. 1. 4, 5
h Deut 31. 4
i Exod. 34. 6
k Deut. 6. 4
1. Cor. 8. 4, 6
Jer. 10. 10
l John 5. 7
Mat. 3. 16, 17
Mat. 28. 12
2 Cor. 13, 14
John 10. 30
m Heb. 1. 5, 6, 8
n John 1. 14 18
o John 15. 16
Gal. 4. 6

Q. How

Q. How doth it appear that the Son and the Holy Ghost are God equall with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names *p*, attributes *q*, works *r*, and worship, as are proper to God only *s*.

Q. What are the Decrees of God?

A. Gods decrees are the wise, free, and holy acts of the counsell of his Will *t*, whereby from all eternitie hee hath for his own glorie unchangeably fore-ordained whatsoever comes to passe in time *u*; especially concerning Angels and Man.

Q. What hath God especially decreed concerning Angels and Men?

A. God by an eternal and immurable decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternal life, and the means thereof *x*: and also according to his soveraign power, and the unsearchable counsel of his owne will, (whereby he extendeth or with-holdeth favour as he pleaseth) hath passed

p Isa 6. 3, 5, 8 with John 11 41 and Acts 28 25
q 1 John 5.20 Acts 4. 3, 4 9 John 1. 1 Isa. 9. 6 John 1. 24, 25 1 Cor. 2. 10, 11
r Col. 1. 16 Gen. 1. 2
s Mat. 28. 19 2 Chr. 13, 14
t Eph. 1. 11 Rom. 11. 33 Rom. 9. 14, 15, 18
u Eph. 4. 11 Rom. 9. 22, 23 Psal. 33. 11
w 1 Tim. 5. 21
x Eph. 1. 4, 5, 6 2 Thes. 2. 13, 14

by and fore-ordained the reſt to diſhonour and wrath, to be for ſin inflicted, to the praiſe of the glory of his juſtice *y*.

y Rom. 9. 17, 18, 21, 22. Mat. 11. 25, 26. 2 Tim. 1. 20. Iude v. 4. 1 Pet. 2. 8.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence, according to his infallible fore-knowledg, and the free and immutable counſel of his own will *z*.

z Eph. 1. 11.

Q. *What is the work of Creation?*

A. The worke of creation is that wherein God did in the beginning by the word of his Power, make of nothing, the world and all things therein, for himſelf, within the ſpace of ſix dayes and all very good *a*.

a Gen. 1. ch. Heb. 11. 3. Prov. 16. 4.

Q. *How did God create the Angels?*

A. God created the all Angels *b*, ſpirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his commandments, and to praiſe his Name *h*, yet ſubject to change *i*.

b Col. 1. 16. *c* Pſal. 104. 4. *d* Mat. 21. 30. *e* Mat. 23. 31. *f* 1 Sam. 14. 17. Mat. 24. 36. *g* 2 Theſ. 1. 7. *h* Pſal. 103. 20, 21. *i* 2 Pet. 2, 4.

Q. *How did God create man?*

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man of the duſt of the ground *l*; & the woman of a rib of the man *m*; indued them

k Gen. 1. 17. *l* Gen. 2. 7. *m* Gen. 2. 21.

them with living reasonable and immortal soules *n*, made them after his own image *o*, in knowledge *p*, righteousnesse and holiness *q*, having the Law of God written in their hearts *r*, and power to fulfil it *s*, with dominion over the creatures *t*, yet subject to fal *u*.

Q. *What are Gods works of providence?*

A. Gods works of providence are, his most holy *w*, wise *x*, and powerful preserving *y*, and governing all his creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

Q. *What is Gods providence toward the Angels?*

A God by his providence permitted some of the Angels wilfully and irrecoverably to fall into sin and damnation *c*, limiting and ordering that, and all their sins, to his own glory *d*, and established the rest in holiness and happiness *e*, imploying them all at his pleasure, in the administrations of his power, mercy, and justice *g*.

Q. *What was the providence of God toward man in the estate in which hee was created?*

A. The providence of God toward man in the state in which he was crea-

n Gen. 2.7 with Iob 35. 11. & Eccl. 12.7. & Mat. 10.28 and Luke 2. 41
o Gen. 1. 17
p Col. 3.10
q Eph. 4.14
r Rom. 2.14, 15
s Eccles. 7.29
t Gen. 1. 28
u Gen. 3.6. Eccl. 7.19
w Psal. 145. 17
x Ps. 104.24. Isa. 18. 19
y Heb. 1.3
z Ps. 103.11
a Mat. 10.29, 30, 31. Gen. 45.7
b Rom. 11.36
Isa. 63.14
c Iude ver. 6. 2 Pet. 2.4. Heb. 2.16. Iohn 8.44
d Iob 1.12. Mat. 8.31
e 1 Tim. 5.21. Mark 8.38. Heb 12.22
f Ps. 104.4
g 2 King. 19. 35.

ted, was, the placing him in Paradise, appointing him to dresse it, giving him liberty to eat of the fruit of the earth *b*, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*; affording him communion with himself *l*, instituting the Sabbath *m*, entring into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience *n*, of which the tree of Life was a pledge *o*, and forbiding to eat of the tree of the knowledg of good and evil, upon pain of death *p*.

b Gen. 1. 26
i Gen. 1. 28
k Gen. 2. 18
Gen. 1. 26, 27, 28, 29
Gen. 3. 8
m Gen. 2. 3
n Gal. 3. 12
Rom. 10. 5
o Gen. 2. 9
p Gen. 1. 17

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first parents being left to the freedome of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocencie, wherein they were created *q*.

q Gen. 3. 6, 7, 8, 13
Eccl. 7. 20
2 Cor. 11. 3

Q. *Did all mankind fall in this first transgression?*

A. The Covenant being made with *Adam* as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation *r*, sinned in him, and fell

r Acts 17. 26

with

with him in that first transgression *s*.

Q. Into what estate did the fall bring mankinde?

A. The fall brought mankind into an estate of sin and misery *t*.

Q. What is sin?

A. Sinne is any want of conformitie unto, or transgression of any law of God, given as a Rule to the reasonable creature *u*.

Q. Wherein consists the sinfulnesse of that estate whereinto man fell?

A. The sinfulnesse of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin *w*, the want of that righteousnesse wherein he was created, and the corruption of his nature whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, & wholly inclined to all evill, and that continually *x*, which is commonly called Originall Sin, and from which doe proceed all actual transgressions *y*.

Q. How is originall sin conveyed from our first Parents unto their posterity?

A. Originall sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are con-

s Gen. 2.16. 17. with Rom. 5.12. to 20 and 1 Cor. 15. 21,22

t Rom. 5.12. Rom. 3.23

u 1 John 3,4 Gal. 3,10.12.

w Rom. 5.12. 19.

x Rom. 3.10 to 20 Eph. 2.1,2,3 Rom. 5,6 Rom. 8.7,8 Gen. 6.5

y James 1.14 15. Mat. 15.19.

conceived and borne in ſinne *q*.

q Pſal. 51.5 Job 14.4 Job 15.14 John 3.6

Q. What miſery did the fall bring upon mankind?

A. The fal brought upon mankind the loſs of communion with God *a*, his diſpleaſure and curſe, ſo as we are by nature children of wrath *b*, bondſlaves to Satan *c*, and juſtly lyable to all puniſhments in this world, and that which is to come *d*.

a Gen. 3.8 10, 24 *b* Eph. 2.2,3 *c* 2 Tim. 2.26 *d* Gen. 2.17 Lam. 3.39 Rom. 6.23 Mat. 25.41 46 Jude verſe 7

Q. What are the puniſhments of ſinne in this world?

A. The puniſhments of ſin in this world, are, either inward, as blindnes of mind *e*, a reprobate ſenſe *f*, ſtrong deluſions *g*, hardneſs of heart *h*, horror of conſcience *i*, & vile affections *k*; or outward, as the curſe of God upon the creatures for our ſakes *l*, and all other evils that befal us in our bodies, names, eſtates, relations, and imployments *m*, together with death it ſelf *n*.

e Eph. 4.18 *f* Rom. 1.28 *g* 2 Theſ. 2.11 *h* Rom. 2.5 *i* Iſa. 33.14 Gen. 4.13 Mat. 27.4 *k* Rom. 1.26 *l* Gen. 3.17 *m* Deu. 28.15 to the end *n* Rom. 6.22 23

Q. What are the puniſhments of ſin in the world to come?

A. The puniſhments of ſin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments in ſoul and body without intermiſſion in hell fire for ever *o*.

o 2 Theſ. 1.9 Mat 9.44, 46,48 Luke 16.24

Q. Doth,

Q. *Doth God leave all mankinde to perish in the state of sin and misery?*

A. God doth not leave all mankind to perish in the estate of sin & misery *p*, into which they fell by the breach of the first covenant, commonly called the covenant of works *q*, but of his meere love & mercy delivered his elect out of it, & bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace *r*.

p 1 Thes. 5. 9.
q Gal. 3. 10. 12.
r Tit. 3. 4, 5, 6, 7. Gal. 3. 21.

Q. *With whom was the Covenant of Grace made?*

A. The covenant of grace was made with Christ, as the second *Adam*, & in him, with all the elect, as his seed *s*.

Rom. 3. 20, 21, 22.
s Gal. 3. 16. Rom. 5. 25 to the end. Isa. 53. 10, 11.

Q. *How is the grace of God manifested in the second covenant?*

A. The grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a mediator *t*, & life & salvation by him *u*, and, requiring faith as the condition to interest them in him *w*, promiseth and giveth his holy Spirit *x*, to all his elect, to work in them that faith *y*, with all other saving graces *z*, and to enable them to all holy obedience *a*, as the Evidence of the truth of their faith *b*, and thankfulnesse to God *c*,

t Gen. 3. 15. Isa. 42. 6. John 6. 27.
u 1 Joh. 5. 11, 12.
w John 1. 12.
x Prov. 1. 23.
y 2 Cor. 4. 13.
z Gal. 5. 22, 23.
a Ezec. 36. 27.
b Jam. 2. 8, 22.

God *c*, and as the way which he hath appointed them to salvation *d*.

c 2 Cor. 5 14, 15
d Eph. 2. 10

Q. *Was the covenant of grace alwaies administred after one and the same manner?*

A. The covenant of grace was not alwaies administred after the same manner, but the administrations of it under the old Testament were different from those under the new *e*.

e 2 Cor. 3. 6, 7, 8, 9

Q. *How was the covenant of Grace administred under the old Testament?*

A. The covenant of grace was administred under the old Testament, by Promises *f*, Prophesies *g*, Sacrifices *h*, Circumcision *i*, the Passover *k*, and other types and ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the elect in faith in the promised *Messiah l*, by whom then they had full remission of sin, and eternal salvation *m*.

f Rom. 15. 8
g Acts 5. 10 24
h Heb. 10. 1
i Rom. 4. 11
k 1 Cor. 5. 7
l Heb. 8, 9, 10 chapters. Heb. 11. 13
m Gal. 3. 7, 8, 9, 14

Q. *How is the covenant of grace administred under the New Testament?*

A. Under the new Testament, when Christ the substance was exhibited, the same covenant of grace was, and still is to be administred in the preaching of the Word *n*, and the administration

n Mat. 10. 15

ſtration of the Sacraments of Baptiſm *o*, and the Lords Supper *p*; in which grace and ſalvation is held forth in more fulneſſe, evidence, and efficacie to all Nations *q*.

o Mat. 28.19 20
p 1 Cor. 11 23,24,25
q 2 Cor. 3.6 to the end Heb.8.6.10, 11 Mat.28.19

Q. *VVho is the Mediator of the Covenant of grace?*

A. The only Mediatour of the covenant of grace is the Lord Jeſus Chriſt *r*, who being the eternal Son of God, of one ſubſtance and equal with the Father *ſ*, in the fulneſſe of time became Man *t*, and ſo was, and continues to be God and Man, in two intire diſtinct natures; and one perſon, for ever *u*.

r 1 Tim. 2.5
ſ John 1.1, 14 John 10. 30 Phil. 2.6
t Gal. 4.4
u Luke 1.33 Rom.9.5 Col. 2.9 Heb. 7.14

Q. *How did Chriſt being God, become Man?*

A. Chriſt the Son of God became man, by taking to himſelf a true body, and a reaſonable Soul *w*, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin *Mary*, of her ſubſtance, and born of her *x*, yet without ſin *y*.

w John 1.14 Mat. 26.38 x Luke 1.17 31, 35,42 Gal.4.4
y Heb.4.15 Heb.7.19

Q. *VVhy was it requiſite that the Mediator ſhould be God?*

A. It was requiſite that the mediator ſhould be God, that he might ſuſtaine and keep the Humane Nature from ſinking

sinking under the infinite wrath of God, and the power of death *z*, give worth and efficacy to his sufferings, obedience and intercession *a*, and to satisfie Gods justice *b*, procure his favour *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlasting salvation *g*.

z Acts 2 24, 25. Rom. 1. 4 with Rom. 4 25. Heb. 9. 14
a Act. 16. 28 Heb. 9. 14 Heb. 7. 25, 26, 27, 28
b Rom. 3. 24, 25, 26
c Eph. 1. 6 Matth. 3. 17
d Tit. 2. 13, 14
e Galla. 4. 6
f Luk. 1. 68, 69. 71. 74
g Heb. 5. 8, 9 Heb. 9. 11. to 16

Q. *Why is it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature *h*, perform obedience to the law *i*, suffer and make intercession for us in our nature *k*, have a fellow feeling of our infirmities *l*, that we might receive the adoption of sons *m*, and have comfort and access with boldness unto the throne of grace *n*.

h Heb. 2. 26
i Gal. 4. 4
k Heb. 1. 14 Heb. 7. 24
l Heb. 4. 15
m Gal. 4. 5
n Heb. 4. 16

Q. *Why was it requisite that the Mediator should be God and Man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us *o*, and relied on by us, as the works of the whole person *p*.

o Mat. 1. 21. 23 Mat. 3. 17 Heb. 9. 14
p 1 Pet. 2. 6

Q. *Why*

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people from their sins *q*.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so set apart & fully furnished with all authority & ability *s*, to execute the offices of Prophet *t*, Priest *u*, and King of his church *w*, in the estate both of his Humiliation and Exaltation.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet in his revealing to the church *x* in all ages, by his Spirit and Word *y*, in divers waies of administration *z*, the whole will of God *a*, in all things concerning their edification and salvation *b*.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in his once offering himself a sacrifice without spot to God *c*, to be a Reconciliation for the sins of his people *d*, and in making continual intercession for them *e*.

Q. How

q Mat. 1. 2

r Joh. 3. 34 Psal. 45. 7
s John 6. 27 Mat. 28. 18, 19, 20
t Act. 3. 21, 22 Luk. 4. 18, 21
u Heb. 5. 5, 6, 7 Heb. 4. 14, 15
w Psal. 2. 6 Mat. 25. 1 Isa. 9. 6, 7 Phil 2. 8, 9, 10, 11
x Joh. 1. 18
y 1 Pet. 10. 21, 22
z Heb. 1. 1, 2
a Joh. 15. 15
b Act. 28. 32 Eph. 4. 11, 12, 13 John. 30, 31
c Heb. 9. 14, 18
d Heb. 2. 17
e Heb. 7. 25

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in calling out of the world a people to himself *f*, and giving them officers *g*, Laws *h*, and censures, by which he visibly governs them *i*; in bestowing saving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their sins *m*; preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*, and also in taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

f Acts 13,14 15, 16 Isa. 55 4,5 Gen. 29.19 Psal. 110.5
g Eph. 4.11, 12 1 Cor. 1.28 Isa. 35.22
h Mat 18.17 18 1 Cor. 5. 4,5
k Acts 5. 31
l Rev. 22. 12 Rev. 2.10
m Rev. 2.19 *n* Isa. 63.9 *o* 1 Cor. 15 25 Psal. 1.10 throughout
p Rom. 14 10, 11
q Rom. 8.28
r 1 Thes. 1 8 9 Psal. 2.8,9

Q. *What was the estate of Christs humiliation?*

A. The estate of Christs humiliation was, that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the forme of a servant, in his conception and birth, life, death, and after his death until his resurrection *s*.

s Phil. 2.6,7 8 Luke 1.33 2 Cor. 8.6 Acts 2. 2,4

Q. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his con-

conception and birth, in that, being from all eternitie the Son of God, in the bosome of the Father, he was pleased in the fulnes of time to become the Son of man, made of a woman of low estate, and to be born of her with divers circumstances of more than ordinary abasement *t*.

t 1 John 14 18. Gal. 4. 4 Luke 2. 7

Q. *How did Christ humble himselfe in his life?*

A. Christ humbled himself in his life by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmitie in his flesh, whether commō to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4
w Mat. 5. 17 Rom. 5. 19
x Ps. 22. 6 Heb. 12. 2, 3
y Mat. 4. 1. 10 12 Luke 4. 13
z Heb. 2, 17, 18 Heb. 4. 13 Isa. 5. 13, 14

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas a*, forsaken by his disciples *b*, scorned and rejected by the world *c*, condemned by *Pilate*, and tormented by his persecutors *d*, having also conflicted with the terrors of death, and the powers of darknesse, felt and born the weight of Gods wrath *e*; he laid down his life an offering for sin *f*, indureing

a Mat. 27. 4
b Mat. 10. 56
c Isa. 53. 2, 3
d Mat. 27. 26 to 35 John 19. 34
e Luke 22. 44 Mat. 27. 46
f Isa. 53. 10

during the painful, shameful, and cursed death of the cross *g*.

g Phil. 2. 8 Heb. 12. 2 Galla. 3. 13

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death consisteth in his being buried *b*, & continuing in the state of the dead, & under the power of death til the third day *i*: which hath been otherwise expressed in these words, *He descended into hel.*

b 1 Cor. 15. 3,4 *i* Psal. 16. 10 with Acts 2. 24,25,26,27 21. Rom. 6. 9 Mat. 12. 40

Q. *What was the estate of Christs Exaltation?*

A. The Estate of Christs Exaltation comprehendeth his Resurrection *k*, Ascention *l*, sitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

k 1 Cor. 15. 4 *l* Mat. 16. 19 *m* Eph. 1. 20 *n* Act. 1. 11 Acts. 17. 31

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his resurrection, in that not having seen corruption in death, of which it was impossible for him to be held *o*. And having the very same body in which he suffered, with the essential properties thereof *p*, but without mortality and other common infirmities belonging to this life, really united to his soule *q*, he rose again from the dead the third day, by his own power *r*, whereby he declared himself to be

o Acts. 2. 24. 27 *p* Luk. 24. 39 *q* Rom. 10. 9 Rev. 5. 18 *r* Joh. 10. 18

the

the Son of God *f*, to have ſatisfied divine juſtice *t*, to have vanquiſhed death, and him that hath the power of it *u*, and to be Lord of quick & dead *w*. All which he did as a publick perſon *x*, the head of his Church *y*, for their juſtification *z*, quickning in grace *a*, ſupport againſt enemies *b*, and to aſſure them of their reſurrection from the dead at the laſt day *c*.

f Rom. 1.4
t Rom. 8. 34
u Heb. 2. 14
w Rom. 14. 9
x 1 Cor. 15. 21, 22
y Eph. 1. 20 22, 23 Col. 1. 18
z Rom. 4. 25
a Eph. 2. 1 2, 5, 6 Col. 3. 1
b 1 Cor. 15 25, 26 27
c 1 Cor. 15. 20

Q. *How was Chriſt exalted in his Aſcention?*

A. Chriſt was exalted in his Aſcention, in that having after his reſurrection often appeared unto, and converſed with his Apoſtles, ſpeaking to them of the things pertaining to the kingdome of God *d*, & giving them commiſſion to preach the Goſpel to all nations *e*, forty dayes after his reſurrection, he in our nature, & as our head *f*, triumphing over enemies *g*, viſibly went up into the higheſt heavens, there to receive gifts from men *h*, to raiſe up our affections thither *i*, and to prepare a place for us *k*, where himſelf is, & ſhall continue till his ſecond coming at the end of the world *l*.

d Act. 1, 2, 3
e Mat. 28. 19, 20
f Heb. 6. 20
g Ephe. 4. 8
h Acts 19. 10 11 Epheſ. 4 10 Pſa. 68. 18
i Col. 3. 1, 2
k John. 14. 3
l Acts 3. 21

Q. *How is Chriſt exalted in his ſitting at the right hand of God?*

A. Chriſt

A. Christ is exalted in his sitting at the right hand of *God*, in that as God-man he is advanced to highest favour with God the Father *m*, with all fulnesse of joy *n*, glory *o*, and power over all things in heaven and earth *p*, & doth gather and defend his church, and subdue their enemies, furnisheth his ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

m Phil. 2. 9
n Acts 2. 28 with Psal. 16. 11
o John 17. 5
p Eph. 1. 22 1 Per. 3. 21
q Eph. 4 10 11, 12
Psal. 110 throughout.

Q. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applied to all believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience notwithstanding daily failings *x*, access with boldnesse to the throne of grace *y* and acceptance of their persons and services *z*.

r Rom. 8. 34
s Heb. 9. 12, 24
t Heb. 2. 3
u Iohn 3. 16 Iohn 17. 9, 20, 24
w Rom. 8. 33 34
x Rom. 5. 1, 2
y John 2. 1, 2
z Heb. 4. 16
a 1 Pet. 2. 5

Q. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men *b*, shall come

b Acts 3. 14, 15

againe

again at the last day in great power *o*, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteousnesse *f*.

o Mat. 24. 3
d Luke 7. 26 Mat. 25. 31
e 1 Thes. 4. 16
f Acts 17. 31

Q. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption *g*, with all other benefits of the covenant of grace *h*.

g Heb. 9. 12
h 1 Cor. 1. 30

Q. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured by the application of them unto us *i*, which is the work especially of God the holy Ghost *k*.

i John 1. 12,
k Tit. 3. 5, 6

Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applied & effectually communicated to all those for whom Christ hath purchased it, who are in time by the Holy Ghost inabled to believe in Christ, according to the Gospel *m*.

l Eph. 1. 13, 14 John 6. 37, 38 John 10. 15 16.
m Eph. 2. 8 2 Cor. 4. 13

Q. *Can they who never heard of the Gospel, and so know not Jesus Christ, nor be-*

n Rom. 10.14 2 Thes. 1.8.9 Ephes. 2. 12 Joh. 1.10,11, 12

believe in him, be saved by their living according to the light of Nature?

A. They who having never heard the Gospel *n*, know not Jesus Christ *o*, and believe not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the law of that Religion which they profesſe *r*, neither is there salvation in any other, but in Christ alone *ſ*, who is the Saviour only of his *body* in the Church *t*.

o Joh. 8. 24 Mat. 16. 16

p 1 Cor. 1 20, 21, 22, 23, 24

q Joh. 4. 22 Rom. 9. 31. 32 Phil. 3, 4, 5, 6 7, 8, 9

r Acts 4. 10

ſ Eph. 5. 23

t Joh. 12. 38, 39, 40 Rom. 9. 6 Mat. 22. 14 Mat. 7. 21 Rom. 11. 7

Q. *Are all they saved who heare the Gospel and live in the Church?*

A. All that heare the Goſpel, & live in the viſible Church are not ſaved, but they only who are true members of the Church inviſible *u*.

u 1 Cor. 1.2 1 Cor. 12.13 Rom. 15. 9 10, 11, 12 Reve. 7. 9 Pſalm 2. 8 Pſal. 22.27, 28, 29, 30, 31 Pſa. 145. 17 Mat. 18. 19, 20 Iſa. 59. 21

Q. *What is the viſible Church?*

A. The viſible church is a ſociety made up of all ſuch as in all ages and places of the world do profeſſe the true Religion *w*, and of their children *x*.

w 1 Cor. 7. 14 Acts 2. 39 Rom. 11. 16 Geneſ. 7. 7

Q. *What are the ſpecial priviledges of the viſible Church?*

A. The viſible Church hath the priviledge of being under Gods ſpecial care & government *y*, of being protected & preſerved in all ages, notwithſtanding the oppoſition of all enemies

x Iſa. 4. 5, 6 1 Tim. 4. 10

mies *z*, and of enjoying the communion of Saints, the ordinary means of salvation *a*, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying that whosoever believes in him shall be saved *b*, and excluding none that will come unto him *c*.

z Psalm 115 throughout Isa. 31. 4,5 Zech. 12. 2,3 4,8,9
a Act. 2. 39 42
b Psa. 147. 19 20
Rom. 9. 4 Eph. 4. 11,12 Mar. 16. 15, 16
c John 6. 37
d Eph. 1. 20 22,23 John 10. 16 John 11. 52

Q. *What is the invisible Church?*

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head *d*.

Q. *What special benefits do the members of the invisible Church enjoy by Christ?*

A. The members of the invisible Church by Christ, enjoy Union and Communion with him in Grace and Glory *e*.

e John 17. 21 Ephes. 2. 5 6 John 17 14

Q. *What is that union which the Elect have with Christ?*

A. The union which the Elect have with Christ, is the worke of Gods grace *f*, whereby they are spiritually & mystically, yet really and inseparably joyned to Christ, as their Head and Husband *g*, Which is done in their effectual calling *h*.

f Ephes. 1. 22 Eph. 2. 6,7,8
g 1 Cor. 6. 17 John. 10. 28 Ephe. 5. 29 30
h 1 Pet. 5. 10 1 Cor. 1. 9

Q. *What is Effectual calling?*

A. Effectual calling is the work of
i Joh. 5. 25 Eph. 1. 18, 19, 20 2 Tim. 1. 8, 9 *k* Tit. 3, 4, 5 Eph. 3, 4, 5, 7, 8, 9 Rom. 9. 11 *l* 2 Cor. 5. 20 with 2 Cor. 6. 1, 2 John 6. 44 2 Thes. 2. 13, 14 *m* Act. 26. 18 1 Cor. 2. 10. 12 *n* Eze. 11. 19 Eze. 36. 26, 29 John 6. 45 *o* Eph. 2. 5 Psal. 2. 3 Deut. 30. 6 *p* Act. 13. 48 *q* Mat. 22. 14 *r* Mar. 7. 22 Mat. 13. 20, 21 Heb. 6. 4, 5 *s* Joh. 12. 38, 39, 40 Acts 28. 25, 26, 27 Joh. 6. 64, 65 Psal. 81. 11, 12
Gods almighty power & grace *i*, whereby out of his free and especial love to his elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time, invite & draw them to Jesus Christ by his Word and Spirit *l*, savingly enlightning their mindes *m*, renewing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein *o*.

Q. *Are the Elect onely effectually called?*

A. All the elect, & they onely, are effectually called *p*, although others may be, and often are, outwardly called by the ministry of the Word *q*, and have some cōmon operations of the spirit *r*; who for their wilful neglect and contempt of the grace offered them, being justly left in their unbelief, do never truly come to Jesus Christ *s*.

Q. *What is the communion in Grace which the members of the Invisible Church have with Christ?*

A. The communion in grace which the

the members of the invisible church have with Christ, is their partaking of the vertue of his mediation, in their justification *t*, adoption *u*, sanctification, and whatever in this life manifests their union with him *w*.

t Rom. 8. 30
u Ephe. 1 9
w 1 Cor. 1. 30

Q. What is Justification?

A. Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*, but only for the perfect obedience & full satisfaction of Christ, by God imputed to them *a*, and received by faith alone *b*.

x Rom. 3. 22, 24, 25
Rom. 4. 3
y 2 Cor. 2. 5, 19. 21
Rom. 3. 22, 24. 26, 27, 28
z Tit. 3. 5
Ephes. 1. 7
2 Rom. 5. 17, 18, 19
Rom. 1. 6, 7, 8
b Act. 10. 43. Gal. 2. 16
Phil. 3. 9

Q. How is Justification an act of Gods free grace?

A. Although Christ by his obedience & death, did make a proper, real & full satisfaction to Gods justice, in the behalf of them that are Justified *c*, yet in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son *d*, imputing his righteousnesse to them *e*, and requiring nothing of them for their justification but faith *f*, which also is his gift *g*, their ju-

c Rom. 5. 8, 9, 10. 19
d 1 Tim. 2. 5, 6
Heb. 10. 10
Mar. 20. 28
Dan. 9. 24, 26
Isa. 53. 4, 5, 6, 10, 11, 12
Heb. 7. 2.
Rom. 8. 32
1 Pet. 1. 18, 19
e 2 Cor. 5. 21
f Rom. 3. 24, 25
g Eph. 2. 2

stification is to them of free grace *h*.

Q. *What is justifying Faith?*

A. Justifying faith is a saving grace *i*, wrought in the heart of a sinner by the Spirit *k*, and Word of God *l*, whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

Q. *How doth faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God not because of those other graces which do alwaies accompany it, or of good works that are the fruits of it *q* nor as if the grace of faith, or any act thereof, were imputed to him for his justification *r*, but only as it is an instrument by which he receiveth and applyeth Christ and his righteousness *s*.

Q. *What is adoption?*

A. Adoption is an act of the free grace of God *t*, in & for his only Son Jesus

h Eph. 1. 7
i Heb. 10. 39
k 1 Cor. 1. 13 Eph. 1. 17, 18, 19
l Rom. 10. 14, 17
m Acts 2. 37 Acts 16. 10
n Joh. 16. 8, 9 Rom. 5. 6 Ephes. 2. 1 Acts 4. 12
o Eph. 1. 13 *p* John 1. 12 Acts 16. 32 Acts 10. 43 Phil. 3. 9 Acts 15. 11
q Gal. 3. 11 Rom. 3. 28
r Rom. 4. 5 with Rom. 10, 10
s John 1. 12 Phil. 3. 9 Gal. 2. 16 *t* Eph. 3. 1

Jesus Christ *u*, whereby all those that are justified, are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensations *z*, admitted to all the liberties and priviledges of the Sons of God, made heires of all the promises, & fellow-heires with Christ in glory *a*.

u Ephe. 1.5 Gal. 4.4. 6
w John 1.12
x 2Cor.6.18 Rev. 3.12
y Gal. 4.6
z Psal.10.15 Prov. 14.16 Mat. 6.52

Q. *What is sanctification?*

A. Sanctification is a work of Gods grace, whereby they who God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his spirit *b*, applying the death and resurrection of Christ unto them *c*, renewed in their whole man after the image of *God d*, having the seeds of repentance unto life, & of all other saving graces put into their hearts *e*, & those graces so stirred up, increased & strengthened *f*, as that they more & more die unto sin, and rise unto newness of life *g*.

a Heb. 6.12 Rom. 8.17
b Eph. 1.4 1 Cor. 6.11 2 Thess. 2.3
c Rom. 6.4 5.8
d Eph. 4.23, 24
e Act. 11.18 1 John 3.9
f Luke 1.20 Heb. 6 v.11, 12 Eph.3.16. 17 18, 19 Col.1.20, 21
g Rom. 6. 6 & 1.4 Gal. 5. 24

Q. *What is repentance?*

A. Repentance unto life is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i*, & word of God *k*, whereby out of the sight & sense not

h 2 Tim.2 25
i Zec. 12.10
k Act. 11 18 20,21.

l Ezek. 18. 28 30, 31 Luk 15. 7, 18 *m* Hos. 2. 6, 7 Ezc. 30. 31 Isa. 30. 22 *n* Joe. 2. 12, 13 *o* Jer. 31. 18, 19 *p* 2 Cor. 7. 11 *q* Act. 26. 28 Ezek. 14. 16 1 King. 8. 47, 48 *r* Psa. 119. 6 58. 28 Luke 1. 6 2 Kin. 23. 25 *s* 1 Cor. 6. 11 1 Cor. 1. 30 *t* Rom. 4. 8, 9 *u* Eze. 36. 27 *w* Rom. 3. 24 25 *x* Rom. 6. 6. 14 *y* Rom. 8. 33, 34 *z* 1 Joh. 1. 12 13, 14 Heb. 5. 12, 13, 14 *a* 1 Joh. 1. 8. 10 *b* 2 Cor. 12, Phil. 3. 12. 13 14

onely of the danger *l*, but also of the filthiness & odiousness of his sins *m*, & upon the apprehension of Gods mercy in Christ, to such as are penitent *n*, he so grieves for *o*, & hates his sins *p*, as that he turns from them all to God *q*, purposing & endeavouring constantly to walk with him in all the waies of new obedience *r*.

Q. *Wherein do justification and sanctification differ?*

A. Although sanctification be inseparably joyned with justification *s*, yet they differ, in that God in justification imputeth the righteousness of Christ *t*, in sanctification his spirit infuseth grace, & enableth to the exercise thereof *u*: in the former sin is pardoned *w*, in the other it is subdued *x*; the one doth equally free all believers from the revenging wrath of God, & that perfectly in this life, that they never fall into condemnation *y*, the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

Q. *Whence ariseth that imperfection of Sanctification in believers?*

A. The imperfection of sanctification in believers, ariseth from the remnants of sin abiding in every part of them, & the

the perpetuall luſting of the fleſh againſt the Spirit, whereby they are often foiled with temptations, and fall into many ſins *c*, are hindred in all their ſpiritual ſervices *d*, and their beſt works are imperfect, and defiled in the ſight of God *e*.

c Rom. 7.18, 28,29 Mark 14.66 to the end Gal.2.11,12
d Heb. 12.1
e Iſa.64.6 Exod. 28.38

Q. *May not true believers, by reaſon of their imperfections, and the many temptations and ſins they are overtaken with, fall away from the ſtate of grace?*

A. True believers, by reaſon of the unchangeable love of God *f*, and his decree and covenant to give them perſeverance *g*, their inſeparable union with Chriſt *h*, his continual interceſſion for them *i*, and the ſpirit and ſeede of God abiding in them *k*, can neither totally nor finally fal away from the ſtate of grace *l*, but are kept by the power of God through faith unto ſalvation *m*.

f Jer.31.3
g 2 Tim.2.19 Heb.13.20, 21 2 Sam. 23.5
h 1 Cor.18.9
i Heb.7.25 Luk.22.32.
k 1 Joh. 3.9 1 John.2. 27
l Jer.32.40 John 10.28
m 1 Pet. 1.3

Q. *Can true believers be infallibly aſſured, that they are in the eſtate of grace, and that they ſhall perſevere therein unto ſalvation?*

A. Such as truely believe in Chriſt, and endeavour to walke in all good conſcience before him *n*, may, without extraordinary revelation, by faith, groun-

n 1 John.2.3

grounded upon the truth of gods promiſes, and by the ſpirit inabling them to diſcern in themſelves thoſe graces
o 1 Cor. 2. 12 1 John 3. 14 18. 19. 21. 24 1 Joh. 4. 13. 16 Heb. 6. 11, 12 to wch the promiſes of life are made *o*, & bearing witneſs with their ſpirits, that they are the children of God *p*, be infallibly aſſured that they are in the
p Rom. 8. 16 eſtate of grace, and ſhall perſevere
q 1 Joh. 3. 13 therein unto ſalvation *q*.

Q. *Are all true believers at all times aſſured of their preſent being in the ſtate of grace, & that they ſhall be ſaved?*

A. Aſſurance of grace & ſalvatiõ not
r Eph. 1. 13 being of the eſſence of faith *r*, true be-
ſ Iſa. 50. 10 Pſalm 88 throughout lievers may wait long before they obtain it *ſ*, and after the enjoyment
t Pſa. 77. 1 10. 12 Can. 5. 2, 3. 6 Pſa 51. 8. 12 Pſal. 31. 22 Pſalm 22. 1 thereof may have it weakned and intermitted through manifold diſtempers, ſins, temptations and deſertions *t*: yet are they never left without ſuch a preſence and ſupport of the Spirit of
u 1 Joh. 3. 9 Job 13. 15 Pſa. 75. 15. 23 Iſa. 54. 7, 8, 9 God, as keeps them from falling into utter deſpair *u*.

Q. *What is the communion in glory, which the members of the inviſible church have with Chriſt?*

A. The communion in glory which
w 2 Cor. 5. 8 x Luk. 23. 43 the members of the inviſible Church have with Chriſt, is in this life *w*, immediately after death *x*, & at laſt perfected

fected at the resurrection and day of judgment *y*. *y* 1 Thes. 4.1

Q. *What is the communion in glory with Christ which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated unto them in this life, the first fruits of glory with Christ, as they are the members of him their head, and so in him are interressed in that glory which he is fully possessed of *z*, and as an earnest thereof, enjoy the sense of Gods love *a* peace of conscience, joy in the holy Ghost, and hope of glory *b*; as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearful expectation of the judgment, are to the wicked, the beginning of their torments which they shall endure after death *c*.

z Eph. 2. 5, 6
a Rom. 5. 5. with 2 Cor. 1. 22.
b Rom. 5. 12. Rom. 14. 17
c Gen. 4. 13. Mat. 27. 4. Heb. 10. 27. Rom. ult. 2, 9

Q. *Shall all men die?*

A. Death being threatned as the wages of sin *d*, it is appointed to all men once to die *e*, for that all have sinned *f*.

d Mat. 9. 44. Rom. 6. 23.
e Heb. 9. 27.
f Rom. 5. 12.

Q. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the

sting and curse of it *g*, so that although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15, 26, 27 Heb. 2.15
h Isa. 57.1, 2 2 Kings 22 20
i Rev. 14.13 Eph. 5.27
k Luke 23 43 Phil. 1.13

Q. *What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is in that their souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, and rest in their graves as in their beds *q*, til at the last day they be again united to their souls *r*: whereas the souls of the wicked are at death cast into hell, where they remaine in torments and utter darknesse; and their bodies kept in their graves, as in their prisons, til the resurrection and judgement of the great day *s*.

l Heb. 12.23
m 2 Cor. 5.1, 6, 8 Phil. 1.23 with Acts 3.11 and Eph. 4.10
n 1 John 3.2 2 Cor. 13.12
o Rom. 8.13 Psal. 119.6
p 1 Thes. 4.14
q Isa. 57.2 Iob 19.26, 27
r Luke 16 23, 24 Acts 1.25
s Iude verse 6, 7

Q. *What are we to believe concerning the Resurrection?*

A. We

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just & unjust *t*, when they that are found alive, shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ *u*; the bodies of the just, by the spirit of Christ, and by the vertue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body *w*, and the bodies of the wicked shal be raised up in dishonour, by him, as an offended Judge *x*.

t Act. 24. 15

u 1 Cor. 15 51, 52. 54. 1 Thes. 4. 15 16, 17 Iohn 5. 28, 29

w 1 Cor. 15 21, 22, 23, 24 43, 44 Phil. 3. 31

x Iohn 5. 27 28, 29

Q. *What shal immediately follow after the resurrection?*

A. Immediately after the resurrection shal follow the general & final judgment of Angels and men *y*, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y Mat. 25. 53 2 Pet. 2. 4 Iude verse 6, 13, 14, 15 Mat. 25. 46

z Mat. 24 36, 42, 44 Luke 21. 35, 36

Q. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgement the wicked shal be set on Christs left hand *a*, and

a Mat. 25. 33

and upon clear evidence, and full con-
b Rom.2.15, 16 viction of their own consciences *b*, shal have the fearful, but just sentence of condemnation pronounced against
c Mat.25.41 42, 43 them *c*, and thereupon shall be cast out from the favourable presence of *God*, and the glorious fellowship with Christ his Saints, and all his holy angels, into hel, to be punish'd with unspeakable
d Luke 16. 29 torments both in body and soul, with
2 Thes.1.8,9 the divel and his Angels for ever *d*.

Q. What shall be done to the righteous at the day of judgment?

A. At the day of judgment the righ-
e 1 Tim.4.17 teous being caught up to Christ in the clouds *e*, shal be set on his right hand,
f Mat. 25.33 Mat. 10.32 and there openly acknowledged, and
g 1 Cor.6.3 acquitted *f*, shall joyn with him in the
h Mat.25.34 46 judging of reprobate Angels & Men *g* and shall be received into heaven *h*;
i Eph.5.27 Rev. 14.13 where they shal be fully and for ever
k Psal.16.11 freed from all sin and misery *i*, filled with unconceivable joyes *k*, made perfectly holy, and happy both in bodie and soul, in the company of innume-
l Heb. 12.22 23 rable Saints, and holy angels *l*; but
m 1 Ioh.3.2 1 Cor.13.12 especially in the immediate vision and
1 Thes.4.17, 18 fruition of God the Father of our Lord Jesus Christ, and of the holy Spirit to all eternitie *m*. And this is

perfect

perfect and ful communion which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Having seen what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of man.

Q. *What is the duty that God requires of man?*

A. The duty which God requireth of man, is obedience to his revealed will *n*.

Q. *What did God at first reveal unto Man as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the estate of innocency, and to all mankind in him, beside a special command not to eat of the fruit of the tree of the knowledg of good and evil, was the moral law *o*.

Q. *What is the moral law?*

A. The moral Law is the declaration of the wil of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obe-

n Rom. 12. 1, 2. Mich. 6. 8. 1 Sam. 15. 22.

o Gen. 1. 26, 27. Rom. 2. 14, 15. Rom. 10. 5. Gen. 2. 17.

obedience thereunto, in the frame and disposition of the whole man, soul and body *p*, and in performance of all those duties of holiness and righteousness which he oweth to God & man *q*, promising life upon the fulfilling, and threatning death upon the breach of it *r*.

p Deut. 5. 1 21. 33, 34 Luk. 10. 26 27 Gal. 5. 10 1 Thess. 5. 13 *q* Luk. 1. 73 Act. 14. 16 *r* Rom. 10. 9 Gal. 3. 10. 12

Q. *Is there any use of the Moral Law to man since the fall?*

A. Although no man since the fal, can attain to righteousness and life by the moral law *s*, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

s Rom. 8. 3 Gal. 2. 16 *t* 1 Tim. 1. 8

Q. *Of what use is the moral law to men?*

A. The moral law is of use to al men, to inform them of the holy nature & will of God *u*, & of their duty binding them to walk accordingly *w*, to convince them of their disability to keep it, & of the sinful pollution of their nature, hearts & lives *x*, to humble them in sense of their sin and misery *y*, and thereby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*.

u Lev. 11. 44 45 Lev. 20. 7, 8 Rom. 7. 2 *w* Mich. 6. 8 1 Tim. 1. 10, 11 *x* Psal. 19. 11 12 Rom. 3. 10 Romans. 7. 7 *y* Rom. 3. 9 23 *z* Gal. 3. 21, 22 *a* Rom. 10. 4

Q. *What particular use is there of the Moral Law to unregenerate men?*

A. The

A. The Moral law is of use to unregenerate men, to awaken their consciences to fly from wrath to come *b*, and to drive them to Christ *c*; or upon their continuance in the estate and way of sin, to leave them inexcuseable *d*, and under the curse thereof *e*.

b 1 Tim 1.9 10
c Gal. 1.24
d Rom. 1.20 with Rom. 2. 15
e Gal. 3.10

Q. *What special use is there of the moral Law to the regenerate?*

A. Although they that are regenerate and believe in Christ, be delivered from the moral law, as a covenant of workes *f*, so as thereby they are neither justified *g*, nor condemned *h*: yet beside the general uses thereof common to them with all men, it is of speciall use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*; and thereby to provoke them to more thankfulnes *k* and to expresse the same in their greater care to conform themselves thereunto as the rule of their obedience *l*.

f Rom. 6.14 Rom. 7.4.6 Gal. 4.4,5
g Rom. 3.20
h Gal. 5.23 Rom. 8.1
i Rom. 7.24, 25
Gal. 2.13,14 Rom. 8.3,4
k Luke 1.66 69, 74,75
Col. 1.12,13 14
l Rom. 7.22 Rom. 12.2 Tit. 1.11,12, 13, 14

Q. *Where is the moral law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments; which were delivered by the voice of God upon Mount Sinai, and written

written by him in two tables of ſtone *m*, and are recorded in the 20 chap. of *Exodus*, the four firſt commandments containing our duty to God, & the other ſix our duty to man *n*

m Exod. 10.4 Exod. 34.1,2 3,4

n Mat. 22.37 38, 39, 40

Q. *What rules are to be obſerved for the right underſtanding of the ten Commandments?*

A. For the right underſtanding of the ten Commandments, theſe rules are to be obſerved.

That the law is perfect, and bindeth every one to full conformity in the whole man, unto the righteouſneſs thereof, and to intire obedience for ever: ſo as to require the utmoſt perfection in every duty, and to forbid the leaſt degree of every ſin *o*.

o Pſal. 13.73 Jam 2. 10 Matth. 5.11 to the end

That it is ſpiritual, and ſo reacheth the underſtanding, wil, affection, and all other powers of the ſoul, as well as words, works, and geſtures *p*.

p Rom. 7.14 Deut. 6.5 with Mat. 22 37, 38, 39 Mat. 5.21, 22 18. 39 to the end *q* Col. 3.5 Amos 8.5 Prov. 1.19 1 Tim. 6.9 *r* Iſa. 59.13 Deut. 6.13 with Mat. 4 9, 10 Mat. 15.4, 5 6 *ſ* Mat. 5.21 22, 23, 24, 25 Eph. 4.28

That one and the ſame thing in divers reſpects, is required or forbidden in ſeveral commandments *q*.

That as, where a duty is commanded, the contrary ſin is forbidden *r*, and where a ſin is forbidden, the contrary duty is commanded *ſ*; ſo where a promiſe is annexed, the contrary threat-

threatning is included *t*, and where a threatning is annexed, the contrary promise is included *u*.

That what God forbids, is at no time to be done *w*, what he commands is alwaies our duty *x*, yet every particular duty is not to be done at all times *y*.

That under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances therof, and provocations thereunto *z*.

That what is forbidden or commanded, to our selves, we are bound according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places *a*.

That, in what is commanded to others, we are bound according to our places and callings to be helpful to them *b*, and to take heed in partaking with others what is forbidden them *c*.

Q. *What special things are we to consider in the ten commandments?*

A. We are to consider in the commandments, the Preface, the substance of the commandments themselvs, and several reasons annexed to some of them, the more to enforce them.

Q. What

t Exod. 20. 12 with Prov. 30. 17
u Jer. 18. 7, 8 Exod. 20. 7 with Psal. 15, 1, 4, 5 and Psal. 24. 4, 5
w Job 13. 7, 8 Rom. 3. 8
Job 25. 21 Heb. 14. 25
x Deu. 4. 8, 9
y Mat. 12. 7
z Mat. 5. 21, 22, 27, 28 Mark 25. 4, 5, 6 Heb. 10. 24, 25 1 Thes. 5. 22 Jude v. 13 Gal. 5. 16 Col. 3. 11
a Exo. 20. 10 Lev. 19. 17 Gen. 18. 15 Josh. 24. 15 Deut. 6. 6, 7
b 1 Cor. 1. 14
c 1 Tim. 5. 22 Eph. 5. 11

Q. *VVhat is the Preface to the commandments?*

A. The Preface to the Commandments is contained in these words [*I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of bondage*] wherein God manifesteth his Soveraignty, as being Jehovah, the eternal, immutable, and almighty God *e*, having his being in and of himself *f*, and giving being to all his words *g*, and works *h*, and that he is a God in covenant, as with *Israel of old*, so with all his people *i*, who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldome *k*, and that therefore we are bound to take him for our God alone, and to keep all his Commandments *l*.

d Exod. 20. 2

e Isa. 44. 6
f Exod. 3. 14
g Exod. 6. 3
h Acts 17 14, 28
i Gen. 17. 7 with 1. Rom 3. 23
k Luke 1. 74 75
l 2 Pet. 1. 15 16, 17, 18 Lev. 8. 30 Lev. 19. 37

Q. *What is the Sum of the four Commandments which containe our duty to God?*

A. The sum of the four commandments containing our duty to God, is to love the Lord our God, with all our heart, and with all our soul, & with all our strength, & with all our mind *m*.

m Luke 10 27

Q. *Which is the first Commandment?*

A. The first Commandment is,

1. *Thou*

1. *Thou shalt have no other Gods before me* n.

Q. *What are the duties required in the first Commandment?*

A. The duties required in the first Commandment, are, the knowing and acknowledging of God to be the only true *God* and our *God* o, and to worship and glorifie him accordingly p, by thinking q, meditating r, remembring s, highly esteeming t, honouring u adoring w, chusing x, loving y, desiring z; fearing of him a, believing him b, trusting c, hoping d, delighting e, rejoicing in him f, being zealous for him g, calling upon him, giving all praise & thanks h, and yielding all obedience and submission to him with the whole man i, being careful in all things to please him k, and sorrowful when in any thing he is offended l, and walking humbly with him m.

Q. *What are the sins forbidden in the first Commandment?*

A. The sins forbidden in the first Commandment, are Atheism in denying or not having a God n, Idolatry in having or worshipping more *Gods* than one, or any with, or in stead of the true God o: the not having & avouching

n Exod. 20. 3
o 1 Cor. 2. 8, 9 Deut. 26. 17 Psal. 43. 10 Jer. 14. 22
p Ps. 95. 6, 7 Mat. 4. 10 Psal. 29. 2
q Mal. 3. 16
r Psalm 63. 6
s Eccle. 12. 1
t Psal. 71. 19
u Mat. 1. 6
w Isa. 52. 23
x Josh. 24 15. 22
y Deut. 6. 5
z Ps. 73 25
a Isa. 8. 13
b Exo. 14. 31
c Isa. 26. 4
d Psal. 130. 7
e Psal. 37. 4
f Psal. 12 11
g Rom. 12. 11 with Num. 25. 11
h Phil. 4. 6
i Jer. 7. 23 Jam. 4. 5
k 1 Joh. 3. 22
l Jer. 31. 18 Psal. 119. 15
m Mich. 6. 8
n Ps. 14. 1. Eph 2. 12.
o Jer. 2, 27, 28. wit, 1 Thes. 1. 9

ing him for God and our God *p*: the omission or neglect of any thing due to him required in this Commandment *q*, ignorance *r*, forgetfulnesse *s*, misapprehensions *t*, false opinions *u*, unworthy & wicked thoughts of him *w* bold and curious searching into his secrets *x*, all prophaneneſſe *y*, hatred of God *z*, ſelf-love *a*, ſelf-ſeeking *b*, and all other inordinate and immoderate ſetting of our mind, wil, or affections upon other things, and taking them off from him in whole or in part *c*, vaine credulity *d*, unbelief *e*, hereſie *f*, misbelief *g*, diſtruſt *h*, deſpair *i*, incorigibleneſs *k*, inſenſibleneſs under judgments *l* hardneſs of heart *m*, pride *n*, preſumption *o*, carnal ſecurity *p*, tempting of God *q*, uſing unlawful means *r*, carnal delight in lawful means *ſ*, carnal delights and joyes *t*, corrupt, blind, and indiſcreet zeal *u*, luke warmneſſe *w*, & deadneſs in the things of God *x*, eſtranging our ſelves, & apoſtatizing from God *y*, praying or giving any Religious Worſhip to Saints, Angels, or any other creatures *z*, all compacts and conſulting with the di-

p Pſal. 81.11
q Pſal. 43.22, 23, 24
r Jer. 4.22 Hoſ. 4.16
ſ Jer. 2.32
t Acts 17.23, 29
u Iſa 40.18
w Pſal. 50.21
x Deu. 29.29
y Tit. 1.16 Heb. 12.16
z Rom. 1.30
a 2 Tim. 3.1
b Phil. 2.21
c 1 John 2.15, 16
d 1 Sam. 2.29 Col. 3.25
e 1 John 4.1
f Deut. 10.6, 24 Heb. 3.12
g Gal. 5.21 Tit. 3.10
h Acts 26. 9
i Pſal. 78.12
k Gen. 4.13
l Jer. 5.3 Iſa. 43 25
m Rom. 2.5
n Jer. 13.15
o Pſal. 19.13
p Zeph. 1.12
q Mat. 4.7 John 16.2
r Rom. 3.8
ſ Jer. 17.5
t 2 Tim. 3.4
u Gal. 4.17 Rom. 10.2
w Luke 9.54, 55
x Rev. 3.16
y Rev. 3.1
z Ezek. 14.5

vel *a*, & hearkning to his suggestions *b*, making men the Lords of our Faith & conscience *c*, slighting & despising God and his command *d*, resisting and grieving of his Spirit *e*, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*, and ascribing the praise of any good we either are, have, or can do, to Fortune *g*, idols *h*, our selves *i*, or any other creature *k*.

a Rom. 10. 13 14
b Hos. 4. 12 Acts 10. 25, 26
c Rev. 17. 10 Mat. 4. 10 Col. 2. 8
d Rom. 1. 15 Lev. 26. 6
e 1 Sam. 28. 7, 11 with 1 Ch. 10. 13, 14
f Acts 5. 3 2 Cor. 1. 14 Mat. 23. 9
g Deu. 32. 15 2 Sam. 12. 9 Prov. 13. 13
h Acts 7. 21 Eph. 4. 30
i Psal. 3. 2, 3 14, 15, 22 Job 1. 22 1 Sam. 6, 7 8, 9
k Dan. 5. 23 Deut. 8. 17 Dan. 4. 30
l Heb. 1. 6 Ezek. 8. 5 to the end Psa. 44. 20, 21
m 1 Chron. 2. 8, 9

Q. *What are we especially taught by these words* [Before me] *in the first Commandment?*

A. These words [*before me*] or before my face, in the first commamdment, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to diswade from it, & to aggravate it, as a most impudent provocation *l*; as also to perswade us to do, as in his sight, what ever we do in his service *m*.

Q. *Which is the second Commandment?*

A. II. *Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in*

in the water under the earth, thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the children unto the third and fourth generation *of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments* n.

Q. *What are the duties required in the second commandment?*

A. The duties required in the second Commandment, are the receiving, observing and keeping pure and and intire, all such religious worship and Ordinances as God hath instituted in his word *o*; particularly prayer and thanksgiving in the name of Christ *p*, the reading, preaching and hearing the Word *q*, the administration and receiving of the Sacraments *r*, Church-government and discipline *s*: the Ministry and maintenance thereof *t*: religious fasting *u*, swearing by the Name of God *w*, and vowing unto him *x*: as also the disapproving, detesting, opposing of false worship *y*; and according to each ones place and calling removing it, and all monuments of idolatry *z*.

n Exod. 20 4,5,6
o Deut. 32 46,47
Mat. 28.20
Acts 2. 42
1 Ti 6.13,14
p Phil. 4.6
Eph. 5.20
q Deut. 17.18 19
Acts 15.21
2 Tim. 4.2
James 1.21, 22
Acts 16.33
r Mat. 8.19
1 Chron. 11 23. to 30
s Mat. 18.15 16, 17
Mat. 16.19
1 Cor. 5. ch.
1 Cor. 1.2,28
t Eph. 4.11, 12
1 Tim. 5.17, 18 1 Chr. 9. to 15
u Joel 2.12, 15
1 Cor. 7. 5
w Deut. 4.13
x Isa. 19.21
Psalm 76.11
y Acts 17.16 17. Psal. 6.4
z Deut. 7,5
Isa. 30 22

Q. *What*

Q. *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment, are, all devising *a*, counselling *b*, commanding *c*, using *d*, and any wayes approving any religious worship not instituted by God himself *e*, tolerating a false religion *f*, the making any representation of God, of all, or of any of the three persons, either inwardly in our mind, or outwardly in any kind of Image, or likeness of any creature whatsoever *g*; all worshipping of it *h*, or God in it, or by it *i*, the making of any representation of feigned Deities, and all worship of them *k*, or service belonging to them *l*; all superstitious devices *m*, corrupting the worship of *God n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*, or received by tradition from others *q*, though under the title of antiquitie *r*, custom *s*, devotion *t*, good intent, or any other pretence whatsoever *u*, simony *w*, sacrilege *x*, all neglect *y*, contempt *z*, hindering *a*, and opposing the Worship

a Nu. 25.39
b Deut. 13.6, 7, 8
c Hos. 5. 11
d Mich. 6. 16
e 1 Kings 11. 33
f Deut. 12. 30, 31, 32
g Deut. 13.6 to 12
Zech. 3.2, 3
Rev. 2.14, 15, 20
Rev. 17, 12, 16, 17
h Deut. 4.15, 16, 17, 18, 19
Acts 17, 39
Rom. 1.21, 22, 23, 25
i Dan. 3.18
Gal. 4.8
k Exod. 32.5, 8
l 1 Kings 18. 26, 28
Isa. 65.11
m Act. 17.22
Col. 2.21, 22, 23
n Mal. 1.7, 8, 14
o Deut. 4
p Jer. 44.17
q 1 Sam. 13.11, 12
r Mat. 4.25, 26
s Isa. 65.3, 4, 5
Gal. 1.13, 14
t 1 Sam. 15. 21.
u Act. 8.18
w Rom. 2.22
x Mal. 3. & Mat. 22.5
y Mal. 1.7, 13
z Mat. 23.13

and

and Ordinances which God hath appointed *b*.

b Acts 13. 44, 45 1 Thes. 2.15, 16

Q. What are the reasons annexed to the second commandement, the more to enforce it?

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words [*for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love mee, and keepe my Commandement* c] are beside Gods Soveraignty over us, and property in us *d*, his fervent zeal for his own worship *e*, and his revengeful indignation against all false worship, as being a spiritual whoredome *f*, accounting the breakers of this commandment, such as hate him, and threatning to punish them unto divers generations *g*, and esteeming the observers of it such as love him, and keep his commandments, and promising mercy to them unto many generations *h*.

c Exod. 20. 5,6
d Psal. 42.11 Rev. 11.34
e Exod 34. 34,
f 1 Cor. 10 20,21,22 Jer. 7.18,19 20 Ezek. 16.26, 27 Deut 18.10 17,18,19,2
g Hos. 2.2,3 4
h Deut. 5 29

Q. Which is the third commandment?

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy*

thy GOD in vain: for the LORD will not hold him guiltleſs that taketh his Name in vain i.

Q. *What is required in the third Commandement?*

A. The third Commandement requires, that the name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *ſ*, and whatſoever elſe there is whereby he makes himſelfe known, be holily and reverently uſed in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profeſſion *y*, & anſwerable converſation *z*, to the glory of God *a*, and the good of our ſelves *b*, and others *c*.

Q. *What are the ſins forbidden in the third Commandement?*

A. The ſinnes forbidden in the third Commandement, are, the not uſing of Gods Name as is required; and the abuſe of it, in an ignorant *e*, vain *f*, irreverent, profane *g*, ſuperſtitious *h*, or wicked mētioning, or otherwiſe uſing his titles, attributes *i*, ordinances *k*, or works *l*, by blaſphemy *m*, perjury *n*, all ſinful curſings *o*, oaths *p*, vows *q*.

i Exod. 20. 7
k Mat. 6. 9 Deut. 23. 58 Pſalm 29. 2 Pſalm 6. 4 Rev. 15. 3. 4
l Mal. 1. 14 Eccleſ. 5. 1
m Pſ. 138. 2
n 1 Cor. 11. 24 25. 28, 29
o 1 Tim. 2. 8
p Jer. 4. 2
q Eccl. 5. 2. 4 5, 6
r Act. 1. 24. 26 Job 36. 24
ſ Mal. 3. 16
u Pſalm 8 throughout
w Col. 3. 17 Pſa. 105. 2 5
x Pſa. 102. 18
y 1 Pet. 3. 15 Micah 4. 5
z Phil. 1. 27
a 1 Cor. 10. 13
b Jer. 32. 39
c 1 Per. 2. 12
d Mal. 2. 2
e Act. 17. 12
f Prov. 30. 9
g Mat. 1. 6, 7 12 Mal. 5. 14
h 1 Sam. 4. 3, 4
i Ex. 5. 2 5 Jer. 7. 4. 9, 10. 14. 31 Col. 2. 20, 21, 22 2 Kin. 8. 30.
k Pſal. 139. 10
l Pſal, 50. 16, 17 Iſa. 9. 12
m 2 Kin. 19. 22 Lev. 24. 11
n Zec. 5. 4 Zec. 8. 17
o 1 Sa. 17. 43 2 Sa. 16. 5
p Jer. 5. 7 Jer. 23. 10
q Deut. 23. 18 Act. 22. 12.

and lots *r*, violating of our oaths and vows if lawful *s*, & fulfi ling of them, if of things un'awful *t*, murmuring and quarrelling at *u*, curious prying into *w* & misapplying of *Gods* decrees *x*, and providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrins *d*, abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinful lusts and practises *f*, the maligning *g*, scorning *h*, reviling *i*, or any wayes opposing of *Gods* true grace, & wayes *k*, making profession of religiō in hypocrisie, or for sinister ends *l*; being ashamed of it *m*, or ashamed to own it, by uncomfortable *n*, unwise *o*, unfruitful *p*, and offensive walking *q*, or backsliding from it *r*.

Q. What reasons are annexed to the third Commandement?

r Esther 3.7 Esther 9. 24 s Psal. 20. 18 t Psal. 24. 4 Ezek. 17.16 18, 19 u Mat. 6. 26 1 Sam. 25. 22 32, 33, 34 w Rom. 9. 14 19, 20 x Deu. 29. 29 Rom. 5.7 Romans 6.1 y Eccles. 8. 11 Eccles. 9. 3 Psalm 39 throughout z Mat. 5. 11 to the end a Ezek. 13. 22 b 2 Per. 3. 16 Mat. 22. 24 to 31 c Isa. 22. 13 Jer. 23. 24 36. 38 d 1 Tim. 1. 4 6 7 & 6. 4, 5, 20 2 Tim. 2. 14 Titus 3. 9 e Deut. 18. 10 11, 12, 13, 14 Act. 19. 13 f 2 Tim. 9. 3, 4 Rom. 13. 13, 14 1 King. 2. 19, 20 Jude ver. 4. g Acts 12, 16 1 John 3. 11 h Ps. 1. 1 2 Pet. 3. 3, 11 1 Per. 4. 4 i Acts 13. 45, 46. 49 Acts 4. 18 & 19. 9 k 1 Thes. 2. 16 Heb. 10. 19 l 2 Tim. 3. 5 Mat. 23. 14 Mat. 5. 1, 2. 5. 16 Mat. 8. 38 m Psal. 73. 14, 15 n 1 Cor. 6. 5, 6 Eph. 5. 15, 16, 17 p Isa. 5. 4 2 Pet. 1. 8, 9 q Rom. 2. 23, 24 r Gal. 3. Heb 6. 6.

A. The

A. The Reasons anexed to the third Commandements in these words [*the Lord thy God*] and [*for the Lord will not hold him guiltless that taketh his name in vain*] s, are because he is the Lord, and our God: and therefore his name is not to be profaned, or any way abused by us t; especially because he will be so far from acquitting and sparing the transgessours of this Commandement, as that he will not suffer them to escape his righteous judgement u, albeit many such escape the censures and punishments of men w.

s Exod. 20.7

t Lev. 15.11

u Eze. 36.21 22. 23 Deut. 28. 58 59 Zec. 5.2,3,4

w 1 Sam. 1.12 17. 22.24 with 1 Sam. 3. 13

Q. *Which is the fourth Commandment?*

A. The fourth Commandement is, *Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates, for in six dayes the Lord made heaven & earth, the sea & all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it* x.

x Exod. 20.8 9,10,11

Q. *What is required in the fourth Commandment?*

A. The forth commandement requireth of all men, the ſanctifying, or keeping holy to *God*, ſuch ſet time as he hath appointed in his word; expreſly one whole day in ſeven, which was the ſeventh from the beginning of the world to the Reiurrection of *Chriſt*, and the firſt day of the week ever ſince, & ſo to continue to the end of the world; which is the *Chriſtian* Sabbath *y*, and in the new Teſtament called the Lords day *z*.

y Deut. 5. 12 13. 15 Gen. 1. 2. 3 1 Cor. 16. 1, 2 Acts 20. 6 Mat. 5. 17, 18 Iſ. 6. 2. 4. 6, 7

z Rev. 1. 10

Q. *How is the Sabbath or Lords-day to be ſanctifyed?*

A. The Sabbath or Lords day is to be ſanctifyed, by an holy reſting all the day *a*, not only from ſuch works as are at all times ſinful, but even from ſuch worldly imployments and recreations as are on other daies lawful *b*, and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity & mercy *c*,) in the publike and private exerciſes of *Gods* worſhip *d*: and to that end we are to prepare our hearts, and with ſuch fore-ſight, diligence and moderation, to diſpoſe, and ſeaſonably to diſpatch our worldly buſineſs, that we may be the more free and fit for the duties of that day *e*.

a Ex. 20. 2. 10

b Exo. 16. 25 26, 27, 28 Neh. 11. 15, 16 17, 18, 19, 21 22

c Mat. 12. 1 to 13

d Iſa. 58. 13 Luke 4. 16 Acts 20. 7 1 Cor. 16. 1 Pſa. 92. title Iſa. 66. 23 Lev. 23. 5

e Exod. 20. 8 Luke 23. 54 56 Exod. 16. 22 25. 26. 29 Neh. 13. 19

Q. *Why*

Q. *Why is the charge of keeping the Sabbath, more especially directed to governors of families, and other superiours?*

A. The charge of keeping the Sabbath is more specially directed to governours of families and other Superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftimes to hinder them by imployments of their own *f*.

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required *g*, all careless, negligent, and unprofitable performing of them, and being weary of them *h*, all profaning the day by idleness and doing that which is in it self sinful *i*, and by all needless works, words and thoughts about our worldly imployments and recreations *k*.

Q. *What are the reasons annexed to the fourth Commandement, the more to enforce it?*

A. The reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God al-

f Exod. 20. 10 Josh. 14. 15 Neh. 13. 11. 17 Jer. 17. 20, 21 22 Ex. 25. 12

g Eze. 12. 26

h Act. 20. 7, 8 Ezek. 33. 30 32. 33 Amos 8. 5 Mal. 1. 13

i Eze. 23. 38

k Jer. 17. 24 27 Isa. 58. 13

lowing us six dayes of seven for our own affaires, and reserving but one for himself, in these words, [*Six daies shalt thou labour, & do all thy work*] from Gods challenging a special property in that day [*The seventh day is the Sabbath of the Lord thy God*] from the example of God, *who in six dayes made heaven and earth, the Sea and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a meanes of blessing to us in our sanctifying it (*wherefore the Lord blessed the Sabbath day and hallowed it*.)

l Exo. 20. 9

m Exo. 20. 10

n Exo. 20. 11

Q. *Why is the word* Remember *set in the beginning of the fourth Commandment?*

A. The word *Remember* is set in the beginning of the fourth Commandment, partly because of the great benefit of remembring it: we being thereby helped in our preparation to keep it *p*, & in keeping it, better to keep all the rest of the Commandements *q*, and to continue a thankful remembrance of the two great benefits of Creation & Redemption, which contein a short abridgment of Religion *r*, & partly because we

o Exod. 20. 8

p Exo. 16. 23 Luke 22. 54 56 with Mark 15. 42 Neh. 13. 19

q Psalm 92. title with v. 13, 14 Ezekel 20 12. 19, 20

r Gen. 2. 2, 3 Psa. 118. 22 24 with Act. 4. 10, 11 Rev. 1. 10

we are very ready to forget it *ſ*, for that there is leſs light of nature for it *t*, and yet it reſtraineth our natural liberty in things at other times lawful *u*, that it cometh but once in ſeven daies, and many worldly buſineſſes come betweene, and too often take off our mindes from thinking of it, either to prepare for it, or to ſanctifie it *w*, and that Sathan with his inſtruments much labour to blot out the glory and even the memory of it, to bring in all irreligion and impiety *x*.

ſ Ezec 22.26
t Neh. 9 14
u Exo. 34.21
w Deut 5. 14 15
Amos 8. 5
x Lam. 1. 7
Jer. 17. 21 22 23
Nehem. 13 15 to 23

Q. *What is the ſum of the ſix Commandements, which contain our duty to man?*

A. The ſum of the ſix Commandements, which contain our duty to man, is, to love our neighbor as our ſelves *y*, and to do to others what we would have them do to us *z*.

y Mat. 22. 39
z Mat. 7. 12

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is

V. *Honour thy Father and thy Mother: that thy daies may be long upon the Land which the* LORD *thy* GOD *giveth thee* a.

a Exo. 20 13

Q. *Who are meant by Father and Mother, in the fifth Commandement?*

A. By Father and Mother in the fifth Commandement, are meant not only natural parents *b*, but all superiours in age *c*, & gifts *d*, and especially such as by Gods ordinance are over us in place of Authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

b Pro. 23.22 25 Eph.6 12 *c* 1 Tim. 5.1. *d* Gen.4.20 21,22 Gen.45.8 *e* 2 King. 5.13 *f* 2 Kin.2.52 2 Kin. 13.14 Gal.4.19 *g* Isa. 49. 28

Q. *Why are Superiours stiled Father and Mother?*

A. Superiours are stiled Father and Mother both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations *h*, and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiours, as to their parents *i*.

h Ephes. 6.4 2 Cor.12.14 1 Thes.2.7,8 11 Num. 11.11 12 *i* 1 Cor.4.14 15,16 2 King.5.13

Q. *What is the general scope of the fifth Commandement?*

A. The general scope of the fifth Commandement, is, the performance of those duties which we mutually owe in our several relations, as inferiours, Superiours, Equals *k*.

k Eph. 5. 21 2 Pet. 2. 17 Rom. 12. 10

Q. *What is the honour that inferiours owe to their Superiours?*

A. The honour which inferiours owe to their Superiors, is all due reverence, in heart *l*, word *m*, and behaviour *n*, prayer,

l Mal. 1. 6 Lev. 19. 3 *m* Pro.31.28 1 Pet. 2. 6 *n* Lev. 15.31 1 King. 2.19

prayer, and thanksgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their lawful commands, and counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence *t*, & maintenance of their persons & authority, according to their several ranks, & the nature of their places *u*, bearing with their infirmities, & covering them in love *w*, that so they may be an honor to them and to their government *x*.

o 1 Tim. 2. 1, 2
p Heb. 13. 7
Phil. 3. 17
q Eph. 6. 1, 2
5, 6, 7
1 Pet. 2. 13, 14
nō. 12. 1, 2, 3
4, 5 Heb. 13
17 Pro. 4. 3, 4
Prov. 23. 22
Ex. 18. 15, 24
r Heb. 12. 9
1 Pet. 2. 18
19 20
s Tit. 2. 9, 10
t 1 Sam. 16
15, 16
2 Sam. 18. 3
Esther 6. 2
u Mat. 22, 12
Rom. 13. 6, 7
1 Tim. 5. 17
18
Gal. 6. 6
Gen. 45. 11
& 47. 12
w 1 Pet. 2. 18
Prov. 13. 22
Gen. 9. 23
x Psa. 127. 3
4, 5
Prov. 31. 23
y Mat. 15. 4, 5
6

Q. *What are the sins of inferiours against their Superiours?*

A. The sins of inferiours against their Superiours, are, all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, and Rebellion *b* against their persons *c*, and places *d*, in their lawful councels *e*, commands and corrections *f*, cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame & dishonor to them and their Government *h*.

Q. *What is required of Superiours toward their inferiours?*

z Num. 11. 28, 29 *a* 1 Sam. 8. 7 Isa. 3. 5 *b* 1 Sam. 15. 1 to 22
c Exod. 21. 25 *d* 1 Sam. 10. 27 *e* 1 Sam. 2. 15 *f* Deut. 21. 18
19, 20, 21 *g*. Prov. 32. 11. 17 *h* Prov. 19. 26.

A. It is required of superiors according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and blesse their inferiors *l*, to instruct *m*, counsel & admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do wel *q*, discountenancing *r*, reproving & chastising such as do ill *s*, protecting *t*, & providing for them all things necessary for soul *u*, and body *w*, and by grave, wise, holy, & exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

Q. What are the sins of Superiors?

A. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or pleasure *d*, commanding things unlawful *e*, or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*, disswading, discouraging or discountenancing them in that which is good *k*, corre-

i Col.3.19 Tit.2.4
k 1 Sam. 12 22 Job 1.5
l 1 Kings 8. 55, 56 Heb.7.7 Gen. 49.28
m Deu.6 6,7
n Eph.6.4
o 1 Pet 3. 7
p 1 Pet.2.14 Rom.13.3
q Esth. 6.3
r Rom.13.3, 4
s Prov.20.15 1 Pet.2.14
t Job 29. 11 13,14,15,16 17 Isaiah 1 15, 17
u Eph.6.4
w 1 Tim.5.8
x 1 Tim.4.12 Tit. 2.3,4,5
y 1 Kings 3 28
z Tit.2.25
a Exo.34.13.
b Phil.2.21
c John 5. 44 John 7. 18
d Isa.56.10,11 Deu.17.17
e Dan.3.4,5,6 Acts 4.17,18 *f* Ex.5.10 to 16 Mat.23.24
g Mat.14.8 with Mark 6.24 *h* 2 Sam.13.28 *i* 1 Sam.3.13
k John 7.46,47,48,49 Col.3.21 Ex.5.17

&ing them unduly *l*, careleſſe expoſing or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*, or any way diſhonoring themſelves, or leſſening their authoritie, by an unjuſt, indiſcreet, rigorous or remiſſe behaviour *o*.

Q. *What are the duties of equals?*

A The duties of equals are to regard the dignity and worth of each other *p*; in giving honor to go one before another *q*; & to rejoice in each others gifts and advancement, as in their own *r*.

Q. *What are the ſinnes of equals?*

A. The ſins of equals are, beſide the neglect of the duties required *ſ*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or proſperity one of another *w*, & uſurping preheminence one over another *x*.

Q. *What is the reaſon annexed to the fifth commandment, the more to enforce it?*

A. The reaſon annexed to the fifth Commandment in theſe wordes, [*That thy dayes may bee long upon the land, which the Lord thy God giveth thee y*] is an expreſs promiſe of long life & proſperity, as far as it ſhall ſerve for Gods glory, and their own good, to all

l 1 Pet. 2. 18, 19, 20 Heb. 11. 2. Deut. 21. 3
m Gen. 38 11, 26 Acts 18. 17
n Eph. 6. 4
o Gen. 9. 21. 1 Kings 12. 13, 14, 15. 16 1 Kings 1. 6 1 Sam. 2. 29, 30, 31
p 1 Pet. 2. 17
q Rom. 12. 10
r Rom. 12. 15, 16
ſ Phil. 2. 3, 4
t Rom. 13. 8 2 Tim. 3. 3
u Acts 7. 9 Gal. 5. 26
w Num. 12. 2 Eſt. 6. 12, 13
x 3 John v. 9 Luke 22. 24
y Exod. 20. 12

all such as keep this Commandment *z*.

Q. *VVhich is the sixth Commandment?*

A. The sixth Commandement is, *Thou shalt not kill* a.

Q. *What are the duties required in the sixth Commandement?*

A. The duties required in the sixth Commandement, are all careful studies, and lawful endeavours to preserve the life of our selves *b*, & others *c*; by resisting all thoughts, and purposes *d*, subduing all passions *e*, & avoiding all occasions *f*, temptations *g*, & practises, which tend to the unjust taking away the life of any *h*; by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of minde *l*, chearfulness of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labor *r*, and recreation *s*; by charitable thoughts *t*, love *u*, compassion *w*, meekness, gentleness, kindness *x*, peaceable *y*, milde, & courteous speeches and behaviour *z*, forbearance, readinesse to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil *a*, comforting

z Deut.5.16 1 Kin.8.25. Ephes. 6.2,3 *a* Exo.20.13 *b* ph.5.28,29 *c* 1 Kin.18.4 *d* Jer. 16.15, 16 Act.23.18 16,17,21,27 *e* Eph.4. 26, 27 *f* 2 Sam.2.22 Deut. 2 1 28 *g* Mat.4. 6,7 Prov.14.10, 11,15,16 *h* 1 Sam.24. 12. 1 Sam. 26.9,10,11. Ge.37.21,22 *i* Psalm 82.4 Pro.24.11,12 1 Sam.14.45 *k* Jam.5.7,8, 9,10,11 Heb.12.9 *l* 1 Thes.4.11 1 Pet.5.4 Psal.37.8,9, 10,11 *m* Pro.17.22 *n* Pro.25.16, 17

o 1 Tim.5.2 *p* Psal.38.23 *q* Psa. 127.22. *r* Eccl.5.10 2 Th, 3.10,11 Pro.16.26 *s* Ec.3.4,12 *t* 1 Sa.19.4,5 1 Sa.20.13,14 *u* Rom.13.10 *w* Luk.10 33,34,35 *x* Col.3.12,13. *y* Jam.3. 17. *z* 1 Pet.3.8,9,10 11 Pro.15.1 Jude v.1,2,3 *a* Mat.5.24. Eph.4.32 Rom.12.17,20,21.

and

and ſuccouring the diſtreſſed, & protecting and defending the innocent *b*.

Q. *What are the ſins forbidden in the ſixth commandment?*

A. The ſins forbidden in the ſixth commandment, are, all taking away the life of our ſelves *c*, or of others *d*, except in caſe of publick juſtice *e*, lawful war *f*, or neceſſary defence *g*, the neglecting or with-drawing the lawful and neceſſary means of preſervation of life *h*, ſinful anger *i*, hatred *k* envy *l*, deſire of revenge *m*, all exceſſive paſſions *n*, diſtracting cares *o*, immoderate uſe of meat, drink *p*, labour *q* & recreations *r*, provoking words *ſ*, oppreſſion *t*, quarreling *u*, ſtriking, wounding *w*, and whatſoever elſe tends to the deſtruction of the life of any *x*.

Q. *Which is the ſeventh commandment?*

A. The ſeventh commandment is, *Thou ſhalt not commit adultery* *y*.

Q. *What are the duties required in the ſeventh commandment?*

A. The duties required in the ſeventh commandment, are, chaſtity in body, mind, affections *z*, words *a*, and behaviour *b*,

b 1 The. 5. 14 Mat. 25. 35 36 Pro. 31. 8, 9
c Acts 18. 18
d Gen. 9. 6
e Num. 35. 31 33
f Jer. 48. 10 Deut. ch. 20
g Ex. 22. 2, 3
h Mat. 25. 42 43 Jam. 2. 15 1 Tim. 6. 1, 2
i Mat. 5. 22
k 1 Joh. 3. 15 Lev. 19. 17
l Prov. 14. 13
m Rom. 12. 19
n Eph. 4. 31
o Mat. 6. 31 34
p Luk. 21. 34 Rom. 13. 13
q Eccl. 12. 12 Ec. 2. 22, 23
r Iſa. 5. 12
ſ Prov. 15. 1 Prov. 12. 18
t Eze. 18. 18 Exod. 1. 14
u Gal. 5. 15 Pro. 23. 29
w Num. 35. 16, 17, 18, 21 *x* Exo. 21. 18 to the end *y* Exod. 20. 14. *z* 1 Theſ. 4. 4 Job 31. 1 1 Cor. 7. 34 *a* Col. 4. 6

vior *b*, and the preservation of it in our selves and others *c*, watchfulnesse over the eies, and all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*, conjugal love *i*, and cohabitation *k*, diligent labor in our callings *l*, shunning all occasions of uncleannes, and resisting temptations thereunto *m*.

What are the sins forbidden in the seventh Commandment?

A. The sins forbidden in the seventh commandment, beside the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnatural lusts *q*, all unclean imaginations *o*, thoughts, purposes and affections *r*, all corrupt or filthy communications, or listning thereunto *s*: wanton looks *t*, impudent, or light behaviour: immodest apparel *u*, prohibiting of lawful *w*, and dispensing with unlawful marriages *x*, allowing, tolerating, keeping of stewes, and of resorting to them *y*, intangling vowes of single life *z*, undue delay of mar-

b 1 Pet. 3. 2
c 1 Cor. 7. 2 35, 36
d Job 31. 1
e Acts 24 24, 25
f Prov. 2. 16 2 >, 21
g 1 Tim. 2. 9
h 1 Cor. 7. 29
i Pro. 5. 19, 20
k 1 Pet. 3 7
l Pro. 31 11 27, 28
m Pro. 5. 8 Gen. 39. 8, 9, 10
n Pro. 5. 7
o Gal. 13. 4 Gal. 5. 19
p 2 Sam. 13, 14 1 Cor. 5. 1
q Rom. 5. 24 26, 27 Lev. 20. 15, 16
r Mat. 5. 23 Mat. 15. 19 Col. 3. 5
s Eph. 5. 3, 4 Prov. 7. 5, 21 22
t Isa. 3. 16 2 Pet. 2. 14
u Prov. 7. 10. 13
w 1 Tim. 4. 3
x Lev. 18. 1 to 21 Matth. 6. 18 Matth. 7. 31, 32
y 1 Kings 15. 12 2 Kings 13. 9 Deut 23. 17, 18
z Lev. 19. 20 Jer. 5. 7 Prov. 7. 24, 25, 26, 27 Mat. 19. 10, 11

marriage *a*, having more wives or husbands then one at the ſame time *b*, unjuſt divorce *c*, or deſertion *d*: idleneſs, gluttony, drunkenneſs *e*, unchaſt company *f*, laſcivious ſongs, books, pictures, dancings, ſtage playes *g*, and all other provocations to, or acts of uncleanneſs either in our ſelvs or others *h*

Q. Which is the eighth commandment?

A. The eighth commandment is, *Thou ſhalt not ſteal.*

Q. What are the duties required in the eighth Commandment?

A. The duties required in the eighth commandment, are truth, faithfulneſs, and juſtice in contract, and commerce between man and man *k*, rendring to every one his due *l*, reſtitution of goods unlawfully detained from the right owners thereof *m*, giving and lending freely according to our abilities, and the neceſſities of others *n*, moderation of our judgments, wills, and effections concerning worldly goods *o*, a provident care & ſtudie to get *p*, keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſuitable to our conditi-

a 1 Cor. 7. 7, 8, 9
b Gen. 38. 46 Mal. 1. 14, 15
c Mal. 2. 16 Mat. 5. 32
d 1 Cor. 7. 12, 13
e Eze. 16. 49 Pro. 23. 30, 33
f Gen. 39. 10 Prov. 5. 8
g Epheſ. 5. 4
h Ezek. 22. 14, 15, 16 Iſa. 23. 15, 16, 17 & 3. 16 Mark 6. 21 Rom. 13. 13 1 Pet. 1. 2, 3
k 2 Kings 9. 30 with Jer. 4. 30 and Ezek. 23. 40
l Exod. 20. 15
m Pſ. 15. 2, 4 Zech. 7. 4, 10 Zech. 8. 16, 17
n Rom. 13. 7
o Lev. 6. 2, 3, 4, 5 with Luke 19. 8
p 1 Tim. 5. 8

n Luke 6. 30, 38 1 John 3. 17 Eph. 4. 28 Gal. 6. 10 *o* 1 Tim. 6. 6, 7, 8, 9, 2 Gal. 6. 14 *p* 1 Tim. 5. 8

on *q*,

on *q*, a lawful calling *r*, and diligence in it *s*, frugality *t*, avoiding unnecessary law suits *u*, and suretiship, or other like engagements *w*, and an endeavour by all just and lawful means to procure, preserve, and further the wealth and outward estate of others as well as our owne *x*.

Q. *What are the sins forbidden in the eight commandement?*

A. The sins forbidden in the eighth commandment, beside the neglect of the duties required *y*, are these, robbery *a*, man stealing *b*, and receiving any thing that is stolen *c*, fraudulent dealing, false waits, and measures *e*, removing land-marks *f*, injustice and unfaithfulness in contracts between man & man *g*, or in matters of trust *h*: oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law-suits *n*, unjust inclosures, & depopulations *o*, ingrossing commmodities to enhance the price *p*, unlawful callings *q*, & all other unjust or sinful wayes of taking, or withholding from our neighbour what belongs

q Pro. 17 23 to the end Eccl. 2.24 Ecc. 3.12,13 1 Tim. 6.17 18 Psa. 38.2 Mat. 1.8 *r* 1 Cor. 7.20 Gen. 2.15 Gen. 31.9 *s* Eph. 4.18 Prov. 10.4 *t* John 6. 12 Prov. 21.20 *u* 1 Cor. 6.11 to 9 *w* Pro. 6. 1 to 6 Pro. 11.15 *x* Lev. 20.35 Deu. 2 1,2,3 4 Ex. 23.4,5 Gen. 17 14 20 Phil. 2.4 Mat. 12.39 *y* Jam. 7.15,16 1 John 3.17 2 Eph. 4.28 *a* Psal. 62.10 *b* 1 Tim. 1.20 *c* Prov. 29.24 Psal. 50. 18 *d* 1 The. 4.6 *e* Prov. 11.1 Prov. 20.10 *f* Deu. 19.14 Pro. 23.10 *g* Amos 8.5 Psal. 37.21 *b* Luke 16. 10,11,12 *i* Ezek. 22.29 Lev. 2.17 *k* Mat. 22.25 Eze. 22.12 *l* Psal. 15.5 *m* Job 15.34 *n* 1 Cor. 6.6,7,8 Prov. 8.29,30 *o* Isa. 5.8 Mic. 2.2 *p* Pro. 11.26 *q* Acts 19. 19, 24, 25.

to

to him, or of inriching our selves *r*: coveteousnes *s*, inordinate prizing & affecting worldly goods *t*, distrustful & distracting care and studie in getting, keeping and using them *u*, envying at the prosperity of others *w*, as like wise idlenes *x*, prodigality, wastful gaming, and all other wayes, wherby we do unduly prejudice our own outward estate *y*, and defrauding our selvs of the due use and comfort of that estate which God hath given us *z*.

Q. *What is the ninth commandment?*

A. The ninth Commandment is,

IX. *Thou shalt not bear false witnes against thy neighbour* a.

Q. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment, are the preserving and promoting of truth between man and man *b*, & the good name of our neighbor as wel as our own *c*, appearing, & standing for *d*, & from the heart *e*, sincerely *f*, freely *g*, cleerly *h*, and fully *i*, speaking the truth, and only the truth, in matters of judgment and justice *k*, and in all other things whatsoever *l*, a charitable esteem of our neighbors *m*, loving, desiring, and rejoycing in their good

r Job 20. 19
James 5. 4
Pro. 21. 6
s Luke 12. 15
t 1 Tim. 6. 5
Col. 3. 2
Prov. 23. 5
Psal. 62. 10
u Mat. 5. 25
33, 34
Eccl. 5. 12
w Psal. 73. 3
Psal. 37. 1, 7
x 2 The. 3. 11
Prov. 18. 9
y Pro. 21. 17
Pr. 22. 20, 21
Prov 28. 19
z Eccl. 4. 8
Eccl. 6. 2
1 Tim. 5. 8
a Exo. 20. 19
b Zech. 8. 16
c 3 Joh. v. 12
d Pr. 31. 8, 9
e Psal. 15. 2
f 2 Chr. 19. 9
g 1 Sam. 19. 4
h Iosh. 7. 19
i 2 Sam. 14
18, 19, 20
k Lev. 19. 15
Pro. 14. 5. 25
l 2 Cor. 1. 17
18 Eph. 4. 25
m Heb. 6. 9
1 Cor. 13. 7

good name *n*, sorrowing for *o*, & covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingnesse to admit of an evil report concerning them *t*, discouraging tale bearers *u*, flatterers *w*, and slanderers *x*, love and care of our own good name, and defending it when need requireth *y*, keeping of lawful promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

Q. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are all prejudicing the truth, and the good name of our neighbours as wel as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth *f*, passing unjust sentence *g*, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the

Rom. 1.8
2 John v.4
3 Joh. v.3,4
o 2 Cor. 2.4
2 Cor.12.21
p Prov. 17.9
1 Pet.4.8
q 1 Cor.1.4, 5,7
2 Tim.1.4,5
r 1 Sa. 22,14
s 1 Cor.13.6 7
t Psal. 15. 3
u Prov.25.23
w Pro.26 24, 25
x Psal.101.5
y Prov. 22.1
John 2.8,49
z Psal.15.4
a Phil.4.8
b 1 Sam. 17, 18
2 Sam.16.3
2 Sam.1.9, 10.15,16
c Lev.19.15 Heb.1.4
d Prov.19.5 Pro.6.16,19
e Acts 6.13
f Jer. 9.35 Acts 24. 2,5 Psal. 12.3,4 Psalm 52.1, 2, 3,4
g Prov.17 15 1 Kings 21. 9, 10, 11, 12, 13.

work

work of the wicked *h*, forgery *i*, concealing the truth, undue ſilence in a juſt cauſe *k*, and holding our peace when iniquity calleth either for a reproof from our ſelves *l*, or complaint to others *m*: ſpeaking the truth unſeaſonably *n*, or maliciouſly to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expreſſions to the prejudice of truth or juſtice *q*, ſpeaking untruth *r*, lying *ſ*, ſlandering *t*, back-biting *u*, detracting *w*, tale-bearing *x*, whiſpering *y*, ſcoffing *z*, reviling *a*, raſh *b*, harſh *c*, and partial cenſuring *d*, miſconſtruing intentions, words and actions *e*, flattering *f*, vaine glorious boaſting *g*, thinking or ſpeaking too highly or too meanly of our ſelves or others *g*, denying the gifts and graces of God *i*, aggravating ſmaller faults *k*, hiding, excuſing, or extenuating of ſins when called to a free confeſſion *l*, unneceſſary diſcovering of infirmities

h Iſa. 1.3
i Pſa.119.69 Luke 19. 8
k Luk.6.5,6,7 Lev.3.1 Deut.13.8 Acts 5.3,8,9 2 Tim.4.16
l 1 Kings 1.6 Lev.19.17
m Iſa. 3.9,4
n Pro. 29 11
o 1 Sam.22.9 10 with Pſ. 52.1,2,3,4
p Pſal.55.5 John 2. 19 with Mat.26 60, 61
q Gen. 3.5 Gen. 26. 7,9
r Iſa.59.13 *ſ* Lev.19.11 Col.3.9
t Pſal.50.20
u Pſal.15.3
w James 4.11 Jer. 38.4
x Lev.19.16
y Rom.1.29,30 *z* Gen.21.6 with Gal.4.29 *a* 1 Cor.6.10
b Matth. 7. 1 *c* Acts 28.4 *d* Gen. 38.24 Romans 2. 1
e Neh. 6.6,7,8 Rom 3.8 Pſal 69.10 1 Sam.1.13,14,15 1 Sam. 10.3 *f* Pſal. 12.2,3 *g* 1 Tim.3.2 *h* Luke 38,9,11 Rom.12.16 1 Cor.4.6 Acts 12.32 Ez. 4.10,11,12,13,14 *i* John 27. 56 Job 4.6 *k* Mat.7.3,4,5 *l* Prov.23.13 prov. 30. 10 Gen. 3. 12,13 Jer. 3.35 2 Kings 5.25 Gen.4.6

ties *m*, raising false rumors *n*, receiving and countenancing evil reports *o*, and stopping our eares against just defence *p*, evil suspicion *q*, envying or grieving at the deserved credit of any *r* endeavoring or desiring to impair it *s*, rejoycing in their disgrace & infamy *t*, scornful contempt *u*, fond admiratiõ *w* breach of lawful promises *x*, neglecting such things as are of good report *y*, and practising or not avoiding our selves, or not hindering, what we can in others, such things as procure an ill name *z*.

m Gen.9.22 Prov. 25.9, 10
n Exod.29.1
o Prov.29.12
p Acts 7.56, 57 Job 3.13,14
q 1 Cor.11 3, 5
1 Tim 5.4
r Num.12.2 Mar.21.15
s Ezra 4. 12 13
t Jer.48 27
u Psal. 35.15 16, 21 Mat. 27.28 29
w Jude v.6 Acts 12.22
x Rom.1.31 2 Tim.3.3
y 1 Sam.2.24
z 2 Sam.13 12,13 Prov.5.8,9 Prov. 1.33
a Exo. 20.17
b Heb.13.5 1 Tim.5.6

Q. *Which is the tenth Commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is thy neighbours* a.

Q. *What are the duties required in the tenth Commandment?*

A The duties required in the tenth Commandment, are such a full contentment with our own condition *b*, & such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further

all

all that good which is his *c*.

Q. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

Q. Is any man able perfectly to keepe the Commandments of God?

A. No man is able, either of himself *h*, or by any grace received in this life, perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word, and deed *l*.

Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the law of God are not equally hainous, but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others *m*.

Q. What are those aggravations that make some sins more hainous then others?

A. Sins receive their aggravations, From the persons offending *n*, if they be of riper age *o*, greater experience, or grace

c Job 31.29 Rom. 11.15 Psal. 22.7,8,9 1 Tim. 1.5 Esth. 10.3 1 Cor. 13. 4 5, 6, 7

d 2 Kin. 21.4 Esth. 5.13 1 Cor. 10.10

e Gal. 5.26 Jam. 3.14.16

f Psal. 112.9.10 Nehem. 2.10

g Rom. 7.7,8 Rom. 13.9 Col. 3.5 Deut. 5.21

h James 3.2 John 1 5.5 Rom. 8.3

i Eccl. 7.20 1 Joh. 1.2,10 Gal. 5.17 Rom. 7.18,19

k Gen. 8.5 Gen. 8.21

l Rom. 3.9 to 21 Jam. 3.2 to 18

m Joh. 19.11 Eze. 8.6.13 1 John 5 16 Psal. 78 17. 32.36

n Jer. 28

o Job 32.7,9 Eccl. 4.13

grace *p*, eminent for profeſſion *q*, gifts *r*, place *ſ*, office *t*, guides to others *u*, and whoſe example is likely to be followed by others *w*.

From the parties offended *x*; if immediately againſt *God y*, his attributes *z*, and worſhip *a*, againſt Chriſt and his grace *b*, the holy Spirit *c*, his witneſſe *d*, and workings *e*, againſt ſuperiours, men of eminency *f*, and ſuch as we ſtand eſpecially related and engaged unto *g*, againſt any of the Saints *h*, particularly weak brethren *i*, the ſouls of them or any other *k*, and the common good of all or many *l*.

From the nature and qualitie of the offence *m*, if it be againſt the expreſſe letter of the Law *n*, break many commandments, contain in it many ſins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, ſcandalize others *q*, and admit of no reparation *r*: if againſt means *ſ*, mer-

p 1 Kings 11 4,9
q 2 Sa. 12 14 1 Cor. 5.1
r Jam. 4.17 Luke 12.47, 48
ſ Ier. 5.4,5
t 2 Sam. 12 7,8,9 Eze. 8.11,12
u Rom. 6.17 to 25
w Gal. 2.11, 12, 13, 14
x Matth. 20 38, 39
y 1 Sam. 2.35 Acts 5. 3 Pſalm 51.4
z Rom. 2.4
a Mat. 1.8, 14
b Heb. 2.2, 3 Heb. 12.25
c Heb. 10.39 Mark 12.31 32
d Eph. 4.30
e Heb. 6.4, 5
f Jude v. 8 Num. 12.8,9 Iſa. 3.5 *g* Pro. 30.17 2 Cor. 11.15 Pſal. 55.12, 13, 14, 15 *h* Zeph. 2.8, 10, 11 Mat. 18.5 1 Cor. 6.8 Rev. 17.6 *i* 1 Cor. 8.11, 12 Rom. 14.13, 14, 15 *k* Ezek 13.19 1 Cor. 8.12 Rev. 18.13 Mat. 23.15 *l* 1 Theſ. 2.15 16 Ioſh. 22.20 *m* Pro 5.30 to the end *n* Ezra 9.10, 11, 12 1 Kings 11.9, 10 *o* Col. 3.5 1 Cor. 6. 10 Prov. 6. 31, 33 Ioſh. 7.21 *p* Iam. 1.14, 15 Mat. 5.24 Mich. 2.1 *q* Mat. 18.7 Rom. 2. 23, 24 *r* Deut. 22.22 with ver. 28, 29 Pro. 6. 32, 33 34, 35 *ſ* Mat. 11.21, 22, 23, 24. Joh. 15.22

cies,

cies *t*, judgment *u*, light of nature *w*, conviction of conscience *x*, publick or private admonition *y*, censures of the church *z*, civil punishments *a*, and our own prayers, purposes, promises *b*, vowes *c*, covenants *d*, and engagements to God or man *e*, if done deliberately *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*, or relapsing after repentance *q*.

From circumstances of time *r*, & place *s*; if on the Lords day *t*, or other times of divine worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if in publick, or in the presence of other, who are thereby likely to be provoked or defiled *z*.

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the soveraignty *a*, goodnesse *b*

t Isa. 1.3 Deut.22.6
u Amos 4. 8 to 12 Jer. 5.3
w Rom. 1.22 27
x Rom. 1.32 Dan.5.22 Ti..3.10,11
y Prov.20.1
z Tit. 5.10 Mar. 18.17
a Pro. 27.22 Prov.23.35
b Psal.78.34 36, 37 Ier. 2.20 Ier. 42. 5,6, 20 21
c Eccles. 5.4, 5, 6 Prov.20.25
d Lev.26.25
e Prov. 2.17 Ez.17.18,19
f Psal.36.4
g Ier. 6.16
h Num.15.30 Exod. 21.14

i Ier.3.3 Prov.7.13 *k* Psal.52.1 *l* 3 Iohn v. 10 *m* Num. 14.22 *n* Zech.6.11,12 *o* Pro.2.14 *p* Isa.57.17 *q* Ier.34.8,9 10,11 2 Pet.1.20,21,22 *r* 2 Kings 5.26 *s* Ier.7.10 Isaiah 26.10 *t* Ezek.23 37,38, 39 *u* Isa 38 3,4,5 Num.25.6,7 *w* 1 Cor.11.20,21 *x* Ier.7.8,9,10 Prov. 7.14,15 Iohn 13 27,30 *y* Ezra 9.13, 14 *z* 2 Sam.16.22.1 Sam.2.22,23,24 *a* Iames 2. 10, 11 *b* Exod. 20. 1, 2.

and

and holineſſe of God *c*, and againſt his righteous law *d*, deſerveth his wrath & curſe *e*, both in this life *f*, and that which is to come *g*: and cannot be expiated but by the blood of Chriſt *h*.

c Heb. 1. 13 Lev. 10. 3 Lev. 21. 44, 45
d 1 John 3. 4 Rom. 7. 12
e Eph. 5 6 Gal. 3. 10
f Lam. 3. 39 Deut. 28. 15 to the end
g Mat. 25. 41
h Heb. 9, 22 1 Pet. 1. 18, 19

Q. *What doth God require of us, that we may eſcape his wrath and curſe due to us by reaſon of the tranſgreſſion of the Law?*

A. That we may eſcape the wrath and curſe of God due unto us by reaſon of the tranſgreſſion of the law, he requireth of us repentance toward God, and faith toward our Lord Jeſus Chriſt *i*, & the diligent uſe of the outward means whereby Chriſt communicates to us the benefits of his mediation *k*.

i Acts 20. 21 Mar. 3. 7, 8 Luke 13. 3, 5 Acts 16. 30, 31 John 3. 16, 18
k Prov. 21. 6 Prov. 8. 33 to the end

Q. *What are the outward means whereby Chriſt communicateth to us the benefits of his mediation?*

A. The outward and ordinary means whereby Chriſt communicates to his Church the benefits of his mediation are, all his ordinances: eſpecially the Word, Sacraments and Prayer: all which are made effectual to the elect for their ſalvation *l*.

l Mar. 18. 19 20. Acts 2. 42, 46, 47

Q. *How is the Word made effectual to ſalvation?*

A. The Spirit of God maketh the Rea-

reading, but especially the preaching of the word, an effectual means of enlightning *m*, convincing & humbling sinners *n*, of driving them out of themselves, & drawing them unto Christ *o*, of conforming them to his image *p*, & subduing them to his will *q*, of strengthning them against temptations & corruptions *r*, of building them up in grace *s*, and establishing their hearts in holiness and comfort through faith unto salvation *t*.

Q. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publickly to the congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, & with their families *x*, to wch end the holy Scriptures are to be translated out of the original into vulgar languages *y*.

Q. *How is the word of God to be read?*

A. The holy Scriptures are to be read with an high, and reverent esteem of them *g*: with a firm perswasion that they are the very Word of God *a*, and that he only can enable us to understand them *b*, with desire to know, believe

m Neh. 8. 8 Acts 26. 18 Psalm 19. 8
n 1 cor. 14. 24 25 2 chr. 34. 18, 16. 26, 27 28
o Act. 2. 37. 41 Act. 8. 27. 39
p 2 cor. 3. 18
q 2 cor. 10. 4 5, 6 Rō. 6. 17
r mat. 4. 4, 7, 8 Eph. 6. 16, 17 Psal. 19. 11 1 cor. 10. 11
s Act. 20. 32 2 Tim. 3. 15 16, 17
t Rom. 16. 25 1 Thes. 3. 2 10, 11, 13 Rom. 15. 4 Rō. 10. 13, 14 15, 16, 17 Rom. 1. 16
u Deut. 31. 9 11, 12, 13 Neh. 8. 2, 3 Neh. 9. 2, 3, 4, 5
w Deu. 17. 19 Rev. 1. 3 John 5. 39
x Deu. 6. 6, 7, 8, 9 Gen. 18. 17. 19 Ps 78. 5, 6, 7
y 1 cor. 14. 6. 11. 12. 15, 16. 21. 27, 28
z Ps. 19. 10 Ne. 8. 3 to 20 Ex. 24. 17 2 ch. 34. 27 Is. 66. 2
a 2 Pet. 1. 19, 20, 21
b Lu. 24. 45 1 cor. 3. 13, 14 Is. 34. 16

lieve, and obey the will of God reveale led in them *c*, with diligence *d*, & attention to the matter and scope of them *e*; with meditation *f*, application *g*, self-denial *h*, and prayer *i*.

Q. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

Q. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine *m*, diligently *n*, in season, & out of season *o*, plainly *p*, not in the enticing words of mans wisdō, but in demonstration of the Spirit, & power *q*, faithfully *r*, making known the whole counsel of God *s*, wisely *t* applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, aiming at his glory *a*, and their conversion *b*,

e Deut. 17. 19 20
d Act. 17. 11
e Acts 8. 30 35 Luke 10 26, 27, 28
f Psalm 1, 2 Psa. 119. 97
g 1 Cor. 3. 11
h Prov. 3. 5 Deut. 33. 3
i Pro. 2. 1. to 7 Psal. 119. 18 Nehem. 8. 6
k 1 Tim. 3. 2. 6 Eph. 4. 8. 9. 10, 11 Hos. 4
l Mal. 2. 7 2 Cor. 3. 6 Jer. 14. 15
m Rom. 10. 15 Heb. 5. 4 1 Cor. 12. 28 29 1 Tim. 3 10 & 4. 14 & 5. 22
n Tit. 3 1. 8
o Act. 18. 25 2 Tim. 4. 2
p 1 Cor. 14. 19
q 1 Cor. 2. 4
r Jer. 13. 28 1 Cor. 4. 1, 2
s Acts 20. 27
t Col. 1. 28 2 Tim. 2. 19
u 1 Cor. 3. 2 Heb. 5. 12, 13, 14 Luke 12. 42
w Acts 18, 25
x 2 Cor. 5. 13, 14 Phillip 1. 15, 16, 17
y Col. 4. 12 2 Cor. 12. 15
z 2 Cor. 2. 17 2 Cor. 4. 2
a 1 Thess. 2. 4, 5, 6 Joh. 7. 18
b 1 Cor. 9. 19, 20, 21, 22.

edifi-

edification *c*, and ſalvation *d*.

Q. *What is required of thoſe that hear the word preached?*

A. It is required of thoſe that hear the word preached, that they attend upon it with diligence *e*, preparation *f*, & prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekneſs *l*, and readineſs of mind *m*, as the word of God *n*, meditate *o*, and conferre of it *p*; hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

Q. *How do the Sacraments become effectual means of ſalvation?*

A. The Sacraments become effectual means of ſalvation, not by any power in themſelves, or any vertue derived from the piety and intention of him by whom they are adminiſtred, but only by the working of the holy Ghoſt, and the bleſſing of Chriſt by whom they are inſtituted *ſ*.

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance inſtituted by Chriſt in his Church *t*, to ſignifie, ſeale, and exhibit *u*, unto thoſe that are within the covenant of grace *w* the benefit of his Mediation *x*, to

c 2 Cor. 12. 19 Eph. 4. 12
d 1 Tim. 4. 16 Act. 26. 16, 17, 18
e Prov. 8. 34
f 1 Pet. 2, 2 Luke 8. 18
g Pſ. 119. 18 Eph. 6. 18, 19
h Act. 17. 11
i Heb. 4. 2
k 2 The. 2. 10
l Jam. 1. 21
m Act. 17. 11
n 1 Theſ. 2. 13
o Luk. 9. 24 Heb. 2. 1
p Luk. 24. 14 Deut. 6. 6, 7
q Prov. 2, 1 Pſa. 119. 11
r Luk. 8. 15 James 1. 25
ſ 2 Pet. 3. 21 Acts 8. 3 with ver. 23 1 Cor. 3. 6, 7 1 Cor. 12. 13
t Gen. 15. 7 10 Ex. 12. ch Mat. 28. 19 Mat. 26. 27, 28
u Rom. 4. 11 1 Cor. 11. 24 1 Cor. 10. 16.

25 *w* Rom. 15. 8 Exod. 12. 47 *x* Acts 2. 38

strengthen, and increase their faith, and all other graces *y*, to oblige them to obedience *z*, to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

y Rom. 4.11 Gal. 3.27
z Rō. 6.3,4 1 cor. 10. 21
a Eph. 4.2,3 4,5 1 cor. 12.13
b Eph. 2.11,12 Gen. 34. 14

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sensible signe used according to Christs own appointment; the other an inward and spiritual grace, thereby signified *c*.

c Mat. 3. 11 1 Pet. 3. 24 Rom. 2. 28 29

Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lords Supper *d*.

d Mat. 28. 19 1 cor. 11. 20 22

Q. *What is Baptisme?*

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Son, & of the holy Ghost *e*, to be a signe and seal of ingrafting into himself *f*, of remission of sins by his blood *g*, and regeneratiō by his Spirit *h*, of adoption *i*, & resurrection unto everlasting life *k*, and whereby the parties baptized are so-

Mat. 26. 26 27, 28
e Mat. 28. 29
f Gal. 3. 17
g Mat. 1. 4 Rev. 1. 5
h Tit. 3. 4 Eph. 5. 26
i Gal. 3. 26 27
k 1 cor. 15. 29 Rom. 6. 5

solemnly admitted into the visible Church *l*; and enter into an open and professed ingagement to be wholy and only the Lords *m*.

l 1 Cor. 12.13

m Rom. 6.4

Q. *Unto whom is Baptism to be administred?*

A. Baptism is not to be administred to any that are out of the visible church and so strangers from the Covenant of promise, still they profesſe their faith in Christ, & obedience to him *n*, but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

n Acts 8.36 & 39 Acts 2.38

o Gen. 17.7.9 with Gal. 3.9 14 & Col. 2 11,12 & Acts 2.38,39 and Rom. 4.11,12 1 cor. 7. 14 Mat. 28. 19 Lu. 18.15,16 Rom. 11. 16

Q. *How is our Baptism to be improved by us?*

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptatiō & when we are present at the administration of it to others *p*, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges & benefits, conferred & sealed thereby, & our solemn vow made therein *q*, by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Bap-

p col. 2.11,12 Rom. 6. 4.6 11

q Rō. 6.3,4,5

tism & our ingagements *r*, by growing up to assurance of pardon of sin, & of all other blessings sealed to us in that Sacrament *s*; by drawing strength from the death & resurrectiō of Christ, into whom we are baptized, for the mortifiing of sin, & quickning of grace *t*, & by endeavouring to live by faith *u*, to have our conversation in holiness & righteousness *w*, as those that have therein given up their names to Christ *x*, and to walk in brotherly love, as being baptized in the same spirit into one body *y*.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein, by giving & receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body & blood, to their spiritual nourishment & growth in grace *a*, have their union & communion with him confirmed *b*, testifie & renew their thankfulness *c*, and ingagement to God *d*, and their mutual love and fellowship each with other, as members of the same mystical body *e*.

Q. *How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?*

A. Christ

r 1 Cor. 1. 11, 12, 13 Rom. 6. 2, 3
s Rō. 4. 11, 12 1 Per. 3. 21
t Rom 6. 3, 4, 5
u Ga. 3. 26, 27
w Rom. 6. 22
x Acts 2. 38
y 1 Cor. 12. 13, 25, 26, 27
z Luk. 22. 20
a Mat. 26. 25, 27, 28 1 Cor. 11. 23, 24, 25, 26
b 1 Cor. 10. 16
c 1 Cor. 10, 24, 25, 26
d 1 Cor. 10. 14, 15, 16, 21
e 1 Cor. 10. 17

A. Christ hath appointed the Ministers of his word, in the administration of the Sacrament of the Lords Supper, to set apart the bread & wine from cõmon use, by the word of institution, thanksgiving, & prayer, to take & break the bread, & to give both the bread & the wine to the communicants, who are, by the same appointment, to take and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 Cor. 11. 23 24 Mat. 26. 26. 27. 28 Mar. 14. 22 23, 24 Luke 22. 19 20

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

A. As the body & blood of Christ are not corporally or carnally present in, with, or under the bread & wine in the Lords supper *g*, & yet are spiritually present to the faith of the receiver, no less truly & really then the elements thẽselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords supper, do therein feed upon the body & blood of Christ, not after a corporal, or carnal, but in a spiritual manner, yet truly & really *i*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*.

g Acts 3. 22

h Mat. 26. 25 26

i 1 Cor. 12. 24 25, 26, 27, 28 29

k 1 Cor. 10. 16

l 1 Cor. 11.28
m 2 Cor. 13.5
n 1 Cor. 5.7 with Exod. 12,13
o 1 Cor. 11.29
p 2 Cor. 13.5 Mat. 26. 28
q Zech. 12.10 1 Cor. 11.31
r 1 Cor. 10.16 17 Act. 2.46, 47
s 1 Cor. 5.8 & 11. 18, 20
t Mat. 5. 23 24
u Isa. 55. 1 John 7. 37
w 1 Cor. 5.7, 8
x 1 Cor. 11.25 26.28 Heb. 10. 21 22. 24
y Psalm 46. 6 1 Cor. 11. 24 25
z 1 chr. 30.18 19 Mat. 26. 26
a Isa. 50.10 1 John 5. 13 Psalm. 88 throughout Psal. 77. 1 to 12 Jona 2.4.7
b Isa. 54.7.8 9, 10 Mat. 3.4 Psalm 31.22

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are before they come to prepare themselves thereunto, by examining themselves of their being in *Christ* *m*, of their sins, & want *n*, of the truth & measure of their knowledg *o*, faith *d*, repentance *q*, love to *God* & the bretheren *r*, charity to all men *s*, forgiving those that have done thē wrong *t*, of their desires after *Christ* *u*, and of their new obedience *w*, by renewing the exercise of these graces *x*, by serious meditation *y*, & fervent prayer *z*.

Q. *May one that doubteth of his being in Christ, or of his due preparation come to the Lords Supper?*

A. One that doubteth of his being in *Christ*, or of his preparation to the Sacrament of the Lords Supper, may have true interest in *Christ*, though he be not yet assured thereof *a*, and in *Gods* account hath it, if he be duly affected with the apprehension of the want of it *b*, & unfeignedly desires to be found in *Christ* *c*, & to depart from iniquity *d*, in wch cause (because promises are made, & this Sacrament is appointed for the relief even of weak & doubting *Christians*,

stians *e*) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing, he may, and ought to come to the Lords Supper, that nee may be further strengthened *h*.

Q. *May any who professe the faith, and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may, and ought to be kept from that Sacrament by the power which Christ hath left in his Church *i*, until they receive instruction, & manifest their reformation *k*.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence & attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements & actions *m*, heedfully discern the Lords body *n*, & affectionately meditate on his death & sufferings *o*, and thereby stir up themselvs to a vigorous exercise of their graces *p*, in judging themselves *q* & sorrowing for

e Phil. 3. 8, 9
f Psal. 10. 17
Psal. 43. 1, 2, 5, 11
d 2 Tim. 2. 19
Isa. 50. 10
Psal. 66. 18, 19, 20
e Isa. 40. 11 29, 31
Mat. 11. 28
Mat. 12. 20
Ma.. 26. 28
f Mark 9. 24
g Acts 2. 37
Acts 16. 30
h Rom. .. 11
1 C r. 11. 28
i 1 Cor. 11 27 to the end wit. Mat. 7. 6 ch. & 2 Cor. 5. ch. & Jude v. 23 and 1 Tim. 5. 12
k 2 Cor. 2. 7
l Lev. 10. 5 Heb. 12. 28 Psal. 5. 7 1 Cor. 11. 17 26, 27
m Exo. 24 8 Mat. 26. 28
n 1 Cor. 11. 19
o Lu.. 22. 19
p 1 cor 10. 3 4, 5, 11, 14
q 1 Cor. 13. 13

r Zech.12.10 sin r, in earnest hungering & thirsting
s Rev.24.17 after Christ s, feeding on him by faith t,
t John 6. 35 receiving of his fulness u, trusting in
u John 1.16 his merits w, rejoycing in his love x,
w Phil. 3. 9 giving thanks for his grace y in renew-
x Psa.63.4,5 ing of their covenant with God z, and
a Chr. 30.21 love to all the Saints a.
y Psal. 21. 6
z Jer. 50. 5
Psalm 50. 5
a Acts 2. 42

Q. *What is the duty of Christians after they have received the Sacrament of the Lords Supper?*

b Psal. 28. 7
Psalm 85. 8
2 Cor. 11.17 30, 31
c 2 Chr. 30 21,22,23.25
26 Acts 2.42 46,47
d Psa. 35 10 Can.3.4
1 Chr. 29.18
e 1 Cor.10.3 4,5,12
f Psa. 50 14
g 1 Cor.11.25 26 Act. 2.42 46
h Cant. 5. 1 2,3,4,5,6
i Psalm 1. 3 Psa. 42. 5. 8 Ps.43. 3,4,5
k 2 Chr. 30 18, 19 Isa. 1. 16.18
l 2 Chr.7.11 1 Chr. 15.12 13,14

A. The duty of Christians after they have receved the sacrament of the Lords supper, is seriously to cõsider how they have behaved themselves therein, and with what success *b*, if they find quickning & comfort, to bless God for it *c*, beg the cõtinuance of it *d*, watch against relapses *e*, fulfil their vowes *f*, & incourage themselves to a frequent attendãce on that ordinance *g*, but if they find no present benefit, more exactly to review their preparation to, & carriage at the Sacrament *h*, in both wch, if they can approve themselves to God & their own consciences, they are to wait for the fruit of it in due time *i*; but if they see they have failed in either, they are to be humbled *k*, & to attend upon it afterward with more care and diligence *l*.

Q. *Wherein do the Sacraments of Baptism and the Lords Supper agree?*

A. The

A. The Sacraments of Baptism & the Lords Supper agree, in that, the authour of both is *God* *m*, the spiritual part of both is *Christ*, & his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel & by none other *p*, and to be continued in the Church of Christ until his second coming *q*.

Q. Wherein do the Sacraments of Baptism and the Lords Supper differ?

A. The Sacraments of Baptism & the Lords Supper differ, in that Baptism is to be administred but once, with water to be a sign & seal of our regeneration & ingrafting into Christ *r*, & that even to infants *s*: whereas the Lords Supper is to be administred oftē in the Elements of bread & wine, to represent & exhibit Christ as spiritual nourishment to the soul *t*, & to confirme our continuance and growth in him *u*, and that only to such as are of years and ability to examine themselves *w*.

Q. What is prayer?

A. Prayer is an offering up of our desires unto *God* *x*, in the name of *Christ* *y*, by the help of his Spirit *z*, with confession of our sins *a*, and thankful acknowledgment of his mercies *b*.

Q. Are we to pray unto God only?

A. God

m Mat. 28. 1
1 Cor. 11. 2
n Rom. 6. 3,
1 Cor. 10. 1
o Rom. 4. 1
with Col.
1
Mat. 26. 2
2
p Joh. 1. 3
Mat. 28. 1
1 Cor. 11. 2
1 Cor. 4. 1
Heb. 5. 4
q Mat. 28. 1
2
1 Cor. 11. 26
r Mat. 3. 11
Tit. 3. 5
Gal. 3. 27
s Gen. 17. 7. 9
Act. 2. 38. 3
2 Cor. 7. 14
t 1 Cor. 11. 2
24, 25, 26
u 1 Cor. 10. 1
w 1 Cor. 11
28, 29
x Psal. 62. 8
y Joh. 16. 23
z Rom. 8. 26
a Psa. 32. 5, 6
Dan. 9. 4
b Phil. 4. 6

A. God only being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfil the desires of all *f*, and only to be believed in *g*, and worshipped with religious worship *h*, prayer, which is a special part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kin. 8. 39 Acts 1. 24 Rom. 8. 27
d Psal. 65. 1
e Mich. 7. 18
f Psal 145. 18, 19
g Rom. 10. 14
h Mat. 4. 10
i 1 Cor. 1. 2
k Psal. 50. 15
l Rom. 10. 14

Q. *What is it for to pray in the Name of Christ?*

A. To pray in the name of Christ, is in obedience to his command, and in confidence on his promises, to aske mercy for his sake *m*, not by bare mentioning of his name *n*, but by drawing our incouragement to pray, and our boldnes, strength, and hope of acceptance in prayer, from Christ and his mediation *o*.

m John 14 13, 14. John 16. 24 Dan. 9. 7
n Mat. 7. 21

Q. *Why are we to pray in the Name of Christ?*

A. The sinfulnesse of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediator *p*, and there being none in heaven or earth appointed to, or fit for that glorious worke, but Christ alone *q*, we are to pray in no other name but this only *r*.

o Heb. 4. 14, 15, 16.
p 1 John 5. 13, 14, 15
q John 14. 6 Isa. 59. 2 Eph. 2. 12
r John 6. 27 Heb. 7 25. 26, 27 1 Tim. 2. 5
r Col. 3. 7 Heb. 13. 17

Q. *How doth the Spirit help us to pray?*

A. We

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmitie, by inabling us to understand both for whom, & what, & how prayer is to be made, and by working and quickning in our hearts, (although not in all persons, nor at all times in the same measure) those apprehensions, affections & graces which are requisite for the right performance of that duty

Q. For whom are we to pray.

A. We are to pray for the whole Church of Christ upon earth *t*, for Magistrates *u*, and Ministers *w*, for ourselves *x*, our brethren *y*, yea our enemies *z*, & for all sorts of men living *a*, or that shall live hereafter *b*, but not for the dead *c*, nor for those that are known to have sinned the sin unto death *d*.

Q. For what things are we to pray?

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*: but not for any thing that is unlawful *i*.

Q. How are we to pray?

A. We are to pray, with an awful apprehension of the Majesty of God *k*, & deep sense of our own unworthiness *l*, necessities *m*, & sins *n*, with penitent *o*, thankful *p*, and inlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*,

f Rom. 8. 26, 27
Psal. 10. 17
Zech. 10. 12
g Eph. 6. 18
h Psal. 28. 9
i 1 Tim. 1. 1, 2
w Col. 4. 3
x Gen. 32. 11
y James 5. 16
z Mat. 5. 44
a 1 Tim. 1. 2
b John 7. 20
2 Sam. 7. 29
c 2 Sam. 21
24, 22, 23
d 1 John 5. 16
e Mat. 6. 9
f Psal. 51. 18
Psal. 122. 6
g Mat. 7. 11
h Psal. 125. 4
i John 5. 14
k Eccl. 5. 1
l Gen. 17. 27
Gen. 32. 19
m Luk 15. 17
18, 19
n Luke 18. 13
14
o Psal. 51. 17
p Phil. 4. 6
q 1 Sam. 1 15
1 Sam. 2. 1
r 1 Cor. 4. 15
s Mar. 11. 14
James 1. 6
t, *u* Psal. 145. 18

vency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

u Jam. 5.16
w 1 Tim. 2 8
x Eph. 6.18
y Mich. 7.7
z Mat. 26.39

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of praying *a*, but the special rule of direction is that form of prayer, which our Saviour Christ taught his disciples, commonly called the Lords prayer *b*.

a 1 Joh. 5.14
b Mat. 6.9,10 11,12,13 Luke 11,2,3 4.

Q. *How is the Lords prayer to be used?*

A. The Lords prayer is not only for direction, as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, & other graces necessary to the right performance of the duty of prayer *c*.

c Mat. 6.9 with Luke 11. 2

Q. *Of how many parts doth the Lords prayer consist?*

A. The Lords praier consists of 3 parts a Preface, Petitions, & a Conclusion.

Q. *What doth the Preface of the Lords prayer teach us?*

A. The Preface of the Lords prayer [contained in these words, *Our Father which art in heaven* d] teacheth us when we pray, to draw near to God with confidence of his fatherly good-

d Mat. 6.9

nesse

nes, & our interest therein *e*, with reverence and all other child like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraign power, majesty, and gracious condescension *h* as also to pray with and for others *i*.

Q. *What do we pray for in the first Petition?*

A. In the first Petition, [which is *Hallowed be thy Name* k] acknowledging the utter inability and indisposition that is in our selves & all men to honor God aright *l*, we pray that God would by his grace inable & incline us and others to know, to acknowledg & highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works & whatsoever he is pleased to make himselfe known by *q*, & to glorifie him in thought, word *r*, and deede *s*, that hee would prevent and remove Atheism *t*, ignorance *u*, idolatry *w*, & prophaneness *x*, and whatsoever is dishonorable to him *y*, and by his over-ruling providence, direct & dispose of all things to his own glory *z*.

Q. *What do we pray for in the second petition?*

A. In the second Petition [which is *Thy Kingdome come* a] acknowledging our selvs and all mankind to be by nature

e Luk. 11. 13 Rom. 8. 15
f Isa. 64. 9
g Psal. 123. 1 Lam. 3. 41
h Is. 63. 15, 16 Neh. 1. 4, 5, 6
i Acts 12. 5
k Mat. 6 9 1 2 cor 3. 5
Psal. 51. 15
m Ps. 67. 2, 3
n Psal. 83. 18
o Psal. 89. 10 11, 12, 13, 14
p 2 Thes. 3. 1 Psal. 147. 19 20 Ps. 130. 1, 2, 3. 2 cor. 2. 14, 15
q Psal. 145 throughout. Psalme 8. throughout
r Psal. 103. 1 Psal. 19. 14
s Ph. 1. 9, 11
t Ps. 67. 1, 2, 3
u Eph. 1. 17, 18
w Ps. 97. 7
x Psalm 74 18. 22, 23
y 2 Kings 19 15, 16
z 2 ch. 20. 6, 10, 11, 12. Psalm 83 throughout Ps. 140. 45
a Mat. 6. 10

nature under the dominion of sin and Satan *b*; we pray that the kingdome of sin and Satan may be destroyed *c*, the Gospell propagated throughout the world *d*, the Jewes called *e*, the fulnesse of the Gentiles brought in *f*, the Church furnished with all Gospel officers and ordinances *g*; purged from corruption *h*, countenanced & maintained by the civil Magistrate *i*, that the ordinance of Christ may be purely dispensed & made eff ctual to the converting of those that are yet in their sins & the confirming, comforting & building up of those that are already converted *k*; that Christ would rule in our hearts here *l*, and hasten the time of his second coming, and our reigning with him for ever *m*, and that he would bee pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends *n*.

b Eph. 2.23
Psal. 68.1.18
Rev. 12.10,11
d 1 Thes. 3
e Rom. 10.1
f John 17. 1
10. Rom. 19
25,26 1
Psal. 67
throughout
g Mat. 9.38
2 Thes. 3.1
h Mal. 1.11
Zeph. 3.9
i 1 Tim. 2.1.2
k Acts 4.29
30
29h. 6.18,19
2 Rom. 15
30,32
2 Thes. 1.11
h ch. 2.16,
17
l Eph. 3.14,
15,16, 17,
18, 19,20
m Rev. 22.20
n Isa. 64.1,2
Rev. 4.8.9,
10, 11

Q. *What do we pray for in the third Petition?* A. In the third Petition, (which is, *Thy will be done on earth as it is in heaven* o) acknowledging by nature we & all men are not only utterly unable and unwilling to know and to do the will of God *p*, but prone to rebel against his word *q*, to repine & murmur against his providence *r*, & wholly inclined

o Mat. 6.10
p Rom. 7. 18
Job 21.14
1 Cor. 2.14
q Rom. 8.7
r Exod. 17.7
Num. 14.2

clined to do the wil of the flesh, and of the divel *f*. We pray, that God would by his Spirit take away from our selvs & others all blindnesse *t*, weakness *u*, indisposednesse *w*, and perverseness of heart *x*, and by his grace make us able & willing to know, do, and submit to his wil in all things *y*, with the like humility *z*, cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, & constancy *f*, as the Angels do in heaven *g*.

Q. What do we pray for in the 4th Petition? A. In the 4th petition, (which is, *Give us this day our daily bread*) acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, & deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them *i*, and that neither they of themselvs are able to sustain us *k*, nor we to merit *l*, or by our own industry to procure them *m*, but prone to desire *n*, get *o*, & use them unlawfully *p*; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull meanes, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them *q*, and have

f Eph.2.2
t Ep.1.17,18
u Eph.3.16
w Mat.26. 40, 41
x Jer 31.18,19
y Psal.119.1 8,35,36 Acts 21.14
z Mich.6.8
a Psalm 100
Job 1.21
2 Sam.15.25
b Isa.38.3
c Ps.119.4,5
d Rom.12.11
e Ps.119.18
f Ps. 119.112
g Isa.6.23
Ps.103.20.21
Mat.18.10
h Mat.6.11
i Gen.2.17 Gen.3.27 Rom.8.20,21
Jer.5.25 Deut.28.15
k Deut. 8.5
l Gen.32,10
m Deut.8.17 18
n Jer.16.13 Mat.7.21,22
o Hos.12 7
p Jam.4.3
q Gen.43.12 13,14. Ge.28 20 Eph.4.28
2 Th.3 11,12 Phil. 4.6

r 1 Tim.4.3, 4,5
s 1 Tim.6.6, 7,8
t Prov.30.8, 9

have the same continued & blessed unto us in our holy and comfortable use of them r,& contentment in them s,& be kept from all things that are contrary to our temporal support & comfort t.

Q. *What do we pray for in the fifth Petition?*

u Mat.6.12

A. In the fifth Petition [which is, *Forgive us our debts, as we forgive our debtors* u] acknowledging that we and all others are guilty both of original & actual sin, and thereby become debtors to the justice of God, & that neither wee, nor any other creature can

w Rom.3.9, 10, 11
Mat. 18.24
Ps. 130,34

make the least satisfaction for that debt w, we pray for our selves and others, that God of his free grace would through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us from the guilt and punishment of sin

x Rom.3.24 25, 26
Heb. 9.22
y Eph.1.6,7
z 2 Pet.2.2
a Hos.14.2
Jer.14.7
b Rom.15.13
Psal,11.6.8, 9,10.12

x, accept us in his beloved y, continue his favour and grace to us z, pardon our daily failings a, & fil us with peace and joy in giving us daily more and more assurance of forgiveness b; which we are the farther imboldned to ask, and incouraged to expect, when we have this testimony

c Luke 11. 4
Mar.6.14,15
Mat.8.35

in our selves, that we from the heart forgive others their offences c.

Q. *What do we pray for in the sixth Petition?*

A

A. In the sixth petition, [which is, *And lead us not into temptation, but deliver us from evil* d] acknowledging that the most wise, righteous, and gracious God for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the world *g*, and the flesh are ready powerfully to draw us aside & insnare us *h*, and that we, even after the pardon of our sins, by reason of our corruption *i*, weakness, and want of watchfulness *k*, are not only subject to be tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them *m*, and worthy to be left under the power of them *n*; we pray that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and restrain Satan *q*, order all things *r*, bestow and blesse all means of grace *s*, & quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*, or when fallen, raised

d Mat. 6. 13
e 2 Ch. 32. 31
f 1 Ch. 21. 1
g Luk. 22. 36 Mar. 4. 19
h Jam. 1. 14
i Gal. 5. 17
k Mat. 26. 42
l Mat. 26. 66 67, 71, 72 Gal. 1. 11 to 15
2 Chr. 18. 3 with 2 chr. 19. 2
m Rom. 7. 23 24. 1 chro. 21. 1, 2, 3, 4 2 chr. 16. 7, 8 9, 16
n Psal. 81. 11 12
o John 17. 15
p Psal. 51. 10 Psl. 119. 133
q 2 cor. 12. 7 8
r 1 cor. 10. 12 13
s Heb. 13. 20 23
t Mar. 26. 41 Psal. 19. 13
u Eph. 3. 14 15, 16, 17 1 Thes. 3. 13 Jude v. 24

raised again and recovered out of it *w*, and have a sanctified use, and improvement thereof *x*, that our sanctification & salvation may be perfected *y*, Satan troden under our feet *z*, and we fully freed from sin, temptation, and all evil for ever *a*.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, (which is, *For thine is the Kingdome, the power, and the glory for ever Amen* b,) teacheth us to enforce our Petitions with arguments *c*, which are to be taken not from any worthinesse in our selves, or in any other creature, but from God *d*; and with our prayers to joyn praises *e*, ascribing to God alone eternal soveraignty, omnipotency, and glorious excellency *f*: in regard whereof, as he is able and willing to help us *g*; so we by faith are imboldned to plead with him that hee would *h*, and quietly to relie upon him that hee wil fulfil our requests *i*; and to testifie this our desire and assurance we say, *Amen* k.

w Psal. 51. 12
x 1 Pet. 5. 8, 9, 10
y 2 Cor. 13 7, 9
z Ro. 16. 20 Zech. 3. 2 Luke 22. 31 32
a Joh. 17. 15 1 Thes. 5. 23
b Mat. 6. 13
c Rom. 15 30
d Dan. 9. 4. 7 8, 9, 16, 17, 18, 19
e Phil. 4. 5
f 1 Ch. 29 10, 11, 12, 13
g Eph. 3. 20, 21 Luke 11. 13
h 2 Chr. 20. 6 11
i 1 Chron. 17. 25
k 2 Cor. 1 12 14. 12 Rev. 22. 20, 26

FINIS.

THE SHORTER CATECHISM,

Agreed upon

By the ASSEMBLY of DIVINES at *WESTMINSTER.*

Printed for the Publick Good. 1655.

The SHORTER CATECHISME,

Agreed upon

By the ASSEMBLY of Divines at *Westminster*.

Question.

WHat is the chief end of man?

A. Mans chief end is to glorifie God *a*, & to enjoy him for ever *b*.

a 1 Co. 10. 31 Rom. 11. 36
b Psa. 73. 24 to the end

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The word of God (which is contained in the Scriptures of the Old & New Testament *c*) is the onely rule to direct us how we may glorifie and enjoy him *d*.

c 2 Tim. 3. 16 Eph. 2. 20
d 1 John 1. 3 4

Q. *What do the Scriptures principally teach?*

A. The

A. The Scriptures principally teach, what man is to believe concerning God and what duty God requires of man *e*.

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i* in his being *k*, wisdome *l*, power *m*, holinesse *n*, justice, goodnesse and truth *o*.

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God *p*.

Q. *How many persons are there in the God-head?*

A. There are three persons in the God-head, the Father, the Son and the holy Ghost; and these three are one God, the same in substance, equall in power and glory *q*

Q. *What are the decrees of God?*

A. The decrees of God, are his eternal purpose according to the counsel of his will, wherby for his own glory he hath foreordain'd whatsoever comes to passe *r*.

Q. *How doth God execute his decrees?*

A God executeth his decrees in the Works of Creation and Providence.

Q. *What is the work of creation?*

A. The Work of Creation is Gods making all things of nothing by the Word

e 2 Tim. i. 13 and 3. 16
f John 4. 24
g Job 11. 6, 8, 9
h Psal. 90. 2
i James 1. 17
k Exo. 3. 14
l Psal. 147. 5
m Rev. 4. 8
n Rev. 15. 4
o Ex. 34. 6, 7
p Deut. 6. 4 Jer. 10. 10
q 1 John 5. 7 Matt. 28, 19
r Eph. 1. 4. 11 Ro. 9. 22, 23

Word of his power, in the space of six dayes, and all very good *f*.

f Gen. 1. ch. Heb. 1 1. 3

Q. *How did God create man?*

A. God created man, male and female after his owne image, in knowledge, righteousnesse, and holinesse, with dominion over the creatures *t*.

t Gen. 1. 26, 27, 28 Col. 3. 10 Eph. 4 4

Q. *What are Gods works of providence?*

A. Gods works of providence are his most holy *u*, wise *w*, and powerful preserving *x*, and governing all his creatures and all their actions *y*.

u Psa. 145. 17 *w* Psa. 104. 24 Isa. 28. 29 *x* Heb. 1. 3 *y* Psa. 103. 19 Mat. 10. 29 30, 31

Q. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man he entred into a covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of the knowledge of good and evil, upon paine of death *z*.

z Gal. 5. 12 Gen. 2. 17

Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents being left to the freedom of their own wil, fell from the estate wherin they were created, by sinning against God *a*.

a Gen. 3, 6, 7 8, 13 Eccl. 7. 29

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 Joh. 3, 4

Q. *What*

Q. *What was the sin whereby our first Parents fell from the estate wherein they were created?*

A, The sin whereby our first Parents fell from the estate wherin they were created, was their eating the forbidden fruit *c*. *c* Gen. 3. 6. 12

Q. *Did all mankind fall in* Adams *first transgression?*

A. The Covenant being made with *Adã*, not only for himself, but for his posterity, al mankind descending frõ him by ordinary generation sinned in him & fel with him in his first transgression *d*. *d* Ge. 2. 16, 17 Rom. 5. 12 1 Cor. 15. 21 22

Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankinde into an estate of sin and misery *e*. *e* Rom. 5. 12

Q *Wherein consists the sinfulnesse of the estate whereinto man fell?*

A. The sinfulnes of that estate whereinto man fel, consists in the guilt of *Adams* first sin, the want of original righteousnes, & the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it *f*. *f* Rom. 5. 12 19 Rõ. 5. 10 to 20 Eph. 2 *i*, 2, 3 Jam. 1 14, 15 Mat. 15. 6

Q. *What is the misery of that estate whereinto man fell?*

A, All mankind by their fall lost com-

munion with God *g*, are under his wrath & curse *h*, & so made liable to all miseries in this life, to death it self, & to the paines of hell for ever *i*.

g Gen. 38.10 24
h Eph. 2. 2, 3
i Jam. 3. 5 Rom. 6. 29 Mat. 25. 45 46

Q. *Did God leave all mankind to perish in the state of sin and misery?*

A. God having out of his meere good pleasure from all eternity elected some to everlasting life *k*, did enter into a covenant of grace to deliver them out of the state of sin and misery, and to bring them into the state of Salvation by a Redeemer *l*.

k Eph. 1. 4
l Rom. 3. 20 21, 22 Gal. 3. 21, 22

Q. *Who is the redeemer of Gods elect?*

A. The only redeemer of Gods elect, is the Lord Jesus Christ *m*, who being the eternal Son of God become man *n*, and so was, and continueth to be God and man in two distinct Natures, and one Person for ever *o*.

m 1 Tim. 2 5, 6
n John 1. 14 Gal. 4. 4
o Rom. 9 5 Luke 1. 35 Col. 2. 9 Heb. 7. 24, 25

Q. *How did Christ being the Son of God become Man?*

A. Christ the Son of God became man by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

p Heb. 2. 14 16 and 10. 5
q Mat. 16. 33
r Luke 1. 27 34, 35. 42 Gal. 4. 4
s Heb. 4. 15 and 7. 26 Act. 3. 21, 22 Heb. 12. 25 with 2 Cor. 13. 3

Q. *What Offices doth Christ execute as our redeemer?*

A. Christ

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation *t*.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his word and Spirit, the will of God for our salvation *u*.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*, & reconcile us to God *x*: & in making continual intercession for us *y*.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*.

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, & that in a low condition *d*, made under the law *e*, undergoing the miseries of this life *f*, the wrath

t Heb 5.5, 6 7 and 7. 15 Psalm 2. 6 Isaiah 9.6,7 Mat. 21. 5 Psal. 2.8,9 10, 11

u John i. 18 1 Pet. 1. 10 11,12 John 15. 15 and 20. 31.

w Heb 9.14 28 *x* Heb. 2. 17 *y* Hc. 7.24,25

z Act 15. 14 15,16 *a* Isa. 33. 22 *b* Isa. 32.1,2 *c* 1 cor. 15.25 Psalm 110. throughout *d* Luke 2. 7 *e* Gal. 4. 4 *f* Heb. 12.2,3 Isa. 53. 2. 3

of God *g*, & the curſed death of the croſs *h*, in being buried *i*, & continuing under the power of death for a time *k*.

g Luk. 22. 44 Mat. 27. 46
h Phil. 2. 8
i 1 Cor. 15. 4
k Act. 2. 24 25, 26, 27. 31

Q. *Wherein conſiſteth Chriſts exaltation?*

A. Chriſts exaltation conſiſteth in his riſing again from the dead on the third day *l*, in aſcending up into heaven *m*, in ſitting at the right hand of God the Father *n*, and in coming to judge the world at the laſt day *o*.

l 1 Cor. 15. 4
m Mar. 16. 19
n Eph. 1. 20
o Acts 1. 11 and 17. 31

Q. *How are we made partakers of the redemption purchaſed by Chriſt?*

A. We are made partakers of the redemption purchaſed by Chriſt, by the effectual application of it to us *p*, by his holy Spirit *q*.

p John 1. 11 12
q Tit. 3. 5, 6

Q. *How doth the Spirit apply to us the redemption purchaſed by Chriſt?*

A. The Spirit applyeth to us the redemption purchaſed by Chriſt, by working Faith in us *r*, & thereby uniting us to Chriſt in our effectual calling *ſ*.

r Eph. 1. 13 14 Joh. 6. 37, 38
Epheſ. 2. 8
ſ Eph. 3. 17 1 Cor. 1. 9
t 1 Tim. 1. 9 2 Theſ. 2. 13 14

Q. *What is effectual calling?*

A. Effectual calling is the worke of Gods Spirit *t*, whereby convincing us of our ſinne & miſery *u*, inlightening our minds in the knowledge of Chriſt *w*, & renewing our wills *x*, he doth perſwade & enable us to embrace Jeſus Chriſt

u Acts 2. 37
w Act. 26. 18
x Ezek. 36 26, 27

Christ freely offred to us in the gospel *y*.

y John 6. 44, 45. Phil. 2, 13.

Q. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of justification *z*, adoption *a*, sanctification, & the several benefits which in this life do either accompany or flow from them *b*.

z Rom. 8. 30. *a* Ephes. 1. 5. *b* 1 Cor. 1. 26, 30.

Q. *What is Justification?*

A Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*.

c Rom. 3. 24, 25 & 4. 5. 8. *d* 1 Cor. 5. 19, 21. *e* Rom. 5. 17, 18, 19. *f* Gal. 2. 16. Phil. 3. 9.

Q. *What is adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Son of God *h*.

g 1 John 3. 1. *h* John 1. 12. Rom. 8. 17. 2 Thes. 2.

Q. *What is sanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k* & are enabled more and more to dye unto sin, & live unto righteousness *l*.

i 2 Thes. 2. *k* Eph. 4. 23, 24. *l* Rom. 6. 4, 6.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from justification,

Adoption, & Sanctification, are assurance of Gods love, peace of conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

Ro.5.1,2.5
Rom.14.17
Prov. 4.18
1 John 5. 3
1 Pet. 1. 5
Heb.12.23

Q. *What benefits do Believers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in holiness *q*, & do immediately pass into glory *r*, & their bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

2 Cor. 5. 1
6,7
Phil. 2. 3
Luk.13.44
1 Th s.4.4
Isa. 57. 1
Job 9. 26,
27

Q. *What benefits do Believers receive from Christ at the Resurrection?*

A. At the resurrection believers being raised up in glory *w*, shal be openly acknowledged & acquitted in the day of judgmẽt *x*, & made perfectly blessedin ful enjoying of God *y*, to all eternity *z*.

1 Cor.15.43
Mat.25.23
Mat. 10. 32
1 John 3.2
Cor. 13.12
1 Thes. 4
17, 18

Q. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed wil *a*.

Micah 6.8
1 Sam.15.22

Q. *What did God at first reveale to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience was the Moral law *b*.

Rom.2.14
15 and 10 3

Q. *Where is the Moral Law summarily comprehended?*

A. The

A. The Moral law is summarily comprehended in the ten Cõmandements *c*. c Deu. 5.

Q. *What is the summe of the ten Commandements?*

A. The summe of the ten commandments is, to love the Lord our God with all our hearts, with all our soul, with all our strength, & with all our minde: and our neighbour as our selves *d*. d Mar. 22. 37, 38, 39, 40

Q. *What is the Preface to the ten Commandements?*

A. The Preface to the ten Commandments is in these words, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of Bondage* e. e Exo. 20. 2

Q. *What doth the Preface to the ten Commandements teach us?*

A. The Preface to the ten Commandements teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandements *f*. f Luk. 1. 74, 75

Q. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other Gods before me* g. 1 Pet. 1. 15, 16, 17, 18, 19 g Exod. 20. 3

Q. *What is required in the first Commandement?*

A. The first Commandement requireth us to know and acknowledg God to be the only true God, & our God *h*, h 1 Chr. 28. 9 Deut. 16. 17

Mat. 4. 10 and to worship and glorifie him accor-
Psalm 29 dingly *i*.

Q. *What is forbidden in the first commandement?*

A. The first Commandement forbid-
k Psal. 14.1 deth the denying *k*, or not worshiping
l Rom. 1. 21 & glorifying the true God, as God *l*,
m Psa. 81.10 & our God *m*; & the giving that wor-
11
n Rom. 1.25 ship and glory to any other, which is
26 due to him alone.

Q. *What are we specially taught by these words* [before me] *in the first Commandement?*

A. These words [*before me*] in the first Commandement teach us, that God who seeth all things, taketh notice
Ezek. 8. 5 of, and is much displeased with the sin
o the end of having any other God *o*.

Q. *Which is the second Commandment?*

A. The second Commandement is, *Thou shalt not make unto thee any graven image, or any likeness of* any thing *that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, & shewing mercy unto*
Exod. 20 *thousands of them that love me and keep*
[illegible] 4.5. & *my Commandments* p. Q. What

Q. *What is required in the 2d Command.*

A. The second Commandment requireth the receiving, observing, & keepping pure and entire all such religious Worship and ordinances, as God hath appointed in his Word *q*.

Q. *What is forbidden in the second Commandment?*

A. The second Commandement forbiddeth the worship of God by Images *r*, or any other way not appointed by his word *s*.

Q. *What are the reasons annexed to the second Commandement?*

A. The reasons annexed to the second Commandment, are, Gods sovereignty over us *t*, his propriety in us *u*, and the zeale he hath to his own worship *w*,

Q. *Which is the third Commandement?*

A. The third Commandement is,

Thou shalt not take the Name of the Lord thy God in vain: For he Lord will not hold him guiltless that taketh his name in vain x.

Q. *What is required in the third Commandement?*

A The third Commandment requireth the holy and reverent use of Gods Name *y*, Titles *z*, Attributes *a*, Ordinances *b*, Word *c*, and Works *d*.

Q. *What is forbidden in the third Commandment?*

q Deut. 32. 46 Mat. 28. 20 Acts 2. 42

r Deut. 4. 15 16, 17, 18, 19 Exod. 32. 5. 8

s Deut. 12 31 32.

t Psa. 93. 2 3

u Psa. 15. 11

w Exod. 34 13, 14

x Exod. 20. 7

y Mat. 6. 9 Deut. 28. 58

z Psal. 68. 4

a Rev. 15. 3, 4

b Mal. 1. 11 14

c Psa. 138. 1, 2

d Job. 36. 24

A. The third Commandement forbiddeth all profaning or abusing of any thing whereby God makes himself known *e*.

Mal. 1.6,7 & 2.2 & 3. 14

Q. *What is the Reason annexed to the third Commandement?*

A. The Reason annexed to the third Commandement is, that however the breakers of this Commandement may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

1 Sam.2.12 17. 2. 29

Q. *Which is the fourth Commandment?*

Sam. 3. 13 eut. 28. 58 59

A. The fourth commandement is, *Remember the Sabbath day to keep it holy: Six daies shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor the cattel, nor the stranger that is within thy gates: For in six daies the Lord made heaven & earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it* g.

Exod. 20 8,9,10

Q. *What is required in the fourth Commandement?*

A. the fourth Commandement requireth the keeping holy to God such set time as he hath appointed in his word,

word, expresly one whole day in seven to be a holy Sabbath to himself *h*. *h* Deut. 5.12, 13, 14

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath *i*. *i* Gen. 2.2, 1 Cor. 10.1, Acts 20.7

Q. *How is the Sabbath to be sanctified?* *k* Exod. 20. 8, 10

A The Sabbath is to be sanctified by a holy resting all that day *k*, even from such worldly imployments & recreations, as are lawful on other dayes *l*, and spending the whole time in the publick & private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*, *l* Exo. 16.23, 26, 27, 29, Ne. 13.15, 16, 17, 18, 19, 21 *m* Luk. 4.16, Acts 20. 7, Psal. 91 title, Isa. 66.23 *n* Mat. 12.5 to 13

Q. *What is forbidden in the fourth Commandement?*

A. The fourth commandment forbiddeth the omission or carelesse performance of the duties required *o*, and profaning the day by idlenesse *p*, or doing that which is in it self sinful *q*, or by unnecessary thoughts, words, or works, about worldly imployments or recreations *r*. *o* Eze. 22.26, Amos 8.5, Mal. 1.13 *p* Acts 20.7 *q* Ezek. 23.38 *r* Jer. 17.24, 25, 26, Isa. 58.13

Q. *What are the reasons annexed to the fourth Commandment?* *A.* The

A. The reasons annexed to the fourth commandment, are, Gods allowing us 6 daies of the week for our own imploiments s, his challenging special propriety in the seventh, his own example, and blessing the Sabbath day t.

Exo. 20. 9
Exo. 20. 11

Q. *Which is the fifth commandment?*

V. *Honour thy Father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee* u.

Exo. 20. 12

Q. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places & relations, as superiors w, inferiors x, or equals y.

Eph. 5. 21
1 Pet. 2. 17
Rom. 12. 10

Q. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations z.

Mat. 5. 15, 4, 5, 6
34 2, 3, 4
m. 13. 8

Q. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is a promise of long life & prosperity (as far as it shal serve for Gods glory and their own good) to all such as keep this commandment a.

5. 10

Q. Which

Q. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill* b.

b Exo.20.13

Q. *What is required in the 6. Command.*

A. The sixth commandment requireth all lawful endeavours to preserve our life c, and the life of others d.

c Eph. 5.28, 29
d 1 King.18.4

Q. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neigbour unjustly: & whatsoever tendeth thereunto e.

e Acts 16.28 Gen. 9.6

Q. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery* f.

f Exo.20.24

Q. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own & our neigbors chastity, in heart, speech and behaviour g.

g 1 Cor.7.2; 3,5,34,36 Col.4.6 1 Pet. 3.2

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchast thoughts, words, & actions h.

h Mat.15.19 & 5.28 Eph. 5.3,4

Q. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal* i.

i Exo.20.15

Q. *What is required in the eighth commandment?* *A.* The

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others *k*.

k Gen. 30. 30
1 Tim. 5. 8
Lev. 15. 35
Deut. 21. 1, 2, 3, 4, 5
Exod. 23. 4, 5
Gen. 47. 14, 20

Q. *What is forbidden in the eighth commandment?*

A. The eighth commandement forbiddeth whatsoever doth, or may unjustly hinder our own or our Neighbours wealth or outward estate *l*.

l Prov. 11. 17 & 23. 10, 11 & 28. 19
Eph. 4. 28

Q. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour* m.

m Exo. 20. 16

Q. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man & man *n*, and of our own & neighbours good name *o*, especially in witnesse bearing *p*.

n Zach. 8. 16
o 3 Joh. v. 12
p Prov. 14. 5, 25

Q. *What is forbidden in the ninth commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudiciall to truth, or injurious to our own, or our neighbours good name *q*.

q 1 Sam. 17. 28
Lev. 19. 16
Psal. 15. 3

Q. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife,*

wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is thy neighbours r.

r Exo. 20. 17

Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth ful contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbour, and all that is his *t*.

s Heb. 13. 5 1 Tim. 6 6
t Job 31. 29 Rom. 12. 15 1 Tim. 1. 5 1 Cor. 13. 4, 5 6, 7

Q. *What is forbidden in the tenth commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kin. 21. 4 Esth. 5. 13
i Cor. 10. 10
w Gal. 5. 16 James 3. 14 16
x Rom. 7. 7, 8 & 13. 9 Deut. 5. 21

Q. *Is any man able perfectly to keepe the Commandments of God?*

A. No meer man since the fal, is able in this life, perfectly to keep the commandments of God *y*, but doth daily break them in thought, word, & deed *z*.

y Eccl. 7. 20 1 Joh. 1. 8, 10 Gal. 5. 17
z Gen. 6. 5 & 8. 21 Rom. 3. 9 to 21 James 3. 2 to 13

Q. *Are all transgressions of the Law equaly hainous?*

A. Some sins in themselvs, & by reason of several aggravations are more hainous in the sight of God than others *a*.

a Ezek. 8. 6, 13, 15 1 John 5. 16 Psalm 78. 17, 32, 56

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath

and curse both in this life and that which is to come *b*.

b Eph. 5.6 Gal. 3 James 3.39 Mat.25.41

Q. *What doth God require of us, that we may escape his wrath and curses due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life *c*, with the diligent use of all outward means whereby God communicateth to us the benefits of redemption *d*

c Acts 2. 21 d Pro. 2,1 to 6. & 8 33. to the end Isa.55.3

Q. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e Heb.10.39 f John 1. 12 Isa. 56.3 Phil. 3.9 Gal.2.16

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, & apprehension of the mercy of God in Christ *i*, doth with grief & hatred of his sin, turn from it unto God *k*, with ful purpose of, and endeavour after new obedience *l*.

g Acts 11.18 h Acts 2.37, 38 i Joel 2. 1,2 Jer. 3.21 k Jer.31.18, 19. Ezek. 36.31 l 1 Cor.7.11 Isa.1.16,17

Q. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of his redemption, are, his Ordinances, especially his Word, Sacraments

craments & prayer, all which are made effectual to the elect for salvation *m*.

Q. *How is the word made effectual to salvation?* *A.* The spirit of God maketh the reading, but especially the preaching of the word, effectual means of convincing & converting sinners, & of building them up in holines & comfort through faith unto salvation *n*.

Q. *How is the word to be heard & read that it may become effectual to salvation?* *A.* That the word may becom effectual to salvation, we must attend thereunto wth diligence *o*, preparatiõ *p*, & prayer *q*, receive it with faith & love *r*, lay it up in our hearts *s*, practice it in our lives *t*.

Q. *How do the Sacraments become effectual means to salvation?*

A. The Sacraments become effectual means of salvatiõ, not from any vertue in them, or in him that doth administer them; but only by the blessing of Christ *u*, & the working of his Spirit in them that by faith receive them *w*.

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ, wherein, by sensible signes, Christ and the benefits of the New Covenant are represented, sealed, and applied to believers *x*.

Q. *Which are the Sacraments of the new Testament?* *A.* The

m Mar. 28. 19, 20 Acts 2. 42, 46, 47

n Neh. 8.8 1 Cor. 14.24 25 Acts 26. 18 Psalm 19. 8 Acts 20.32 Rom. 15.4 2 Tim. 3.15, 16, 17 Rom. 10. 13, 14, 15, 16, 17 and 1.16

o Pro. 8.34

p 1 Pet. 2.1, 2

q Psal. 119.18

r Heb. 4.2 2 Thes. 2.10

s Psal. 119.11

t Luke 8.15 Jam. 1.15

u 1 Pet. 3.21 Mat. 3. 11 1 Cor. 3.6, 7

w 1 Cor. 12, 13.

x Gen. 17.7 10 Exod. 12 chap. 1 Cor. 11 23

A. The Sacraments of the New Testament are, Baptism *y*, and the Lords Supper *z*.

y Mat. 28, 19
z Mat. 16. 26 27, 28

Q. *What is Baptisme?*

A. Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the holy Ghost *a*, doth signifie & seal our ingrafting into Christ, & partaking of the benefits of the Covenant of Grace, & our engagement to be the Lords *b*.

a Mat. 28. 19

b Rom 6. 4 Gal. 2. 27

Q. *To whom is Baptisme to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church, til they professe their faith in Christ, and obedience to him *c*, but the infants of such as are members of the Visible Church are to be baptized *d*.

c Acts 8. 36. 37 and 2. 38
d Acts 2. 38, 39 Gen. 17. 10 with Col. 2 11, 12 1 Cor. 7. 14

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament wherin by giving and receiving bread & wine according to Christs appointment, his death is shewed forth: and the worthy receivers are, not after a corporal and carnal manner, but by Faith made partakers of his body & blood, with all his benefits, to their spiritual nourishment and growth in grace *e*.

e 1 Cor. 1. 1 21, 24, 25. 26 and 10. 16

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledg to discern the Lords bodie *f*, of their faith to feed upō him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat & drink judgment to themselves *l*.

Q. *What is prayer?*

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his wil *n*, in the name of Christ *o*, with confession of our sins *p*, and thankfull acknowledgment of his mercies *q*.

Q. *What Rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in praier *r*, but the special rule of direction is, that form of praier which Christ taught his disciples, commonly called, *the Lords Prayer* *s*.

Q. *What doth the Preface to the Lords Prayer teach us?*

A. The Preface of the Lords praier, which is, *Our Father which art in heaven* *t*, teacheth us to draw neer to God with all holy reverence & confidence, as children to a Father, able and ready to help us *u*, and that we should pray with and for others *w*.

Q. *What do we pray for in the first petition?* *A.* In

f 1 Cor. 11. 28, 29
g 1 Cor. 13.5
h 1 Cor. 1.31
i 1 Cor. 10.16, & 17
k 1 Co. 5.7, 8
l 1 Cor. 11. 28, 29
m Pf. 62.8
n 1 Joh. 5.14
o John 5. 13
p Pfal. 3.5, 6 Dan. 9.4
q Phil. 4.6
r 1 Joh. 5.14
s Mat. 6.9 11, 12, 13 with Luke 11. 2, 3, 4
t Mat. 6.9
u Rom. 8.15 Luke 11.13
w Acts 12. 5 1 Tim. 2. 1, 2

A. In the first petition, which is, *Hallowed be thy Name* x, we pray, that God would enable us & others to glorifie him in all that wherby he maketh himself known y, and that hee would dispose all things to his own glory z.

x Mat. 6. 9
y Psa. 67. 2, 3
z Psal. 8. 3 throughout.

Q. *What do wee pray for in the second Petition?*

A. In the second Petition, which is, *Thy Kingdome come* a, we pray, that Satans kingdom may be destroyed b, & that the kingdom of grace may be advanced c, our selvs and others brought into it, and kept in it d, and that the kingdome of glory may be hastned e.

a Mat. 6. 10
b Psalm 68 1, 18
c Rev. 12, 10
d 1 Thes. 3. 4, 11
Rom. 10, 1
John 17. 9
e Rev. 22, 20

Q. *What do we pray for in the third petition?* *A.* In the 3d Petition, which is, *Thy will be done in earth as it is in heaven* f, wee pray, that God by his grace would make us able & willing to know, obey, & submit to his wil in all things g, as the Angels do in heaven h.

f Mat. 6. 10
g Psalm 67 throughout
Psal. 119. 36
Mat. 26. 39
2 Sam. 15. 25
Job 1. 21
h psal. 103 20, 21

Q. *What do we pray for in the fourth Petition?*

A. In the fourth petition, which is, *Give us this day our daily bread* i, wee pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them k.

i Mat. 6. 11
k prov. 30. 8, 9
Gen. 28. 20
1 Tim. 4. 4, 5

Q. *What do we pray for in the fifth petition?*

A. In

A. In the fifth Petition, which is, *And forgive us our debts, as we forgive our debtors* l, wee pray, that God for Christs sake would freely pardon all our sins *m*; which we are the rather incouraged to ask, because by his grace wee are inabled from the heart to forgive others *n*.

Q. *What do wee pray for in the sixth Petition?*

A. In the sixth Petition, which is, *And lead us not into temptation, but deliver us from evil* o, we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, which is, *For thine is the Kingdome, and the power, and the glory, for ever, Amen* r, teacheth us to take our encouragement in prayer from God only *s*, and in our prayers to praise him, ascribing Kingdome, power, and glory to him *t*; and in testimony of our desire and assurance to be heard, we say, AMEN *u*.

l Mat. 6. 12
m Psalm 51. 1, 7, 9 Dan. 9. 17, 18, 19
n Luke 11. 4 Mat. 18. 35

o Mat. 6. 13

p Mat. 26. 41
q 1 Cor. 22 1, 8

r Mat. 6. 13
s Dan. 9. 4, 7 8, 9, 16, 17, 18, 19
t 1 Chr. 29 10, 11, 12, 13
u 1 Cor. 14 16 Rev. 22. 20, 21

The

The ten Commandments.

Exodus 20.

GOD *ſpake all theſe words, ſaying,* I *am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.*

I. *Thou ſhalt have no other Gods before me.*

II. *Thou ſhalt not make unto thee any graven image, or any likeneſſe* of any thing that is *in heaven above, or that* is *in the earth beneath, or that* is *in the water under the earth, thou ſhalt not bow downe thy ſelf to them, nor ſerve them: For* I *the Lord thy God* am *a jealous God, viſiting the iniquities of the fathers upon the children unto the third and fourth* generation *of them that hate me: and ſhewing mercy unto thouſands of them that love me & keep my commandments.*

III. *Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſſe that taketh his Name in vaine.*

IV. *Remember the Sabbath day, to keep it holy: Six dayes ſhalt thou labour and do all thy work; but the ſeventh day* is *the Sabbath of the Lord thy God: in it, thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gates: For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day, wherfore the Lord bleſſed the Sabbath day, and hallowed it.*

V. *Honour thy Father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee.*

VI. *Thou ſhalt not kill.*

VII. *Thou ſhalt not commit adultery.*

VIII. *Thou ſhalt not ſteal.*

IX. *Thou ſhalt not bear falſe witneſſe againſt thy neighbour.*

X. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſs, nor any thing that is thy neighbours.*

The Lords Prayer, *Matth. 6.*

OUR Father which art in Heaven, hallowed be thy Name, Thy Kingdome come, thy will be done on earth as it is in heaven, Give us this day our daily bread, And forgive us our debts, as wee forgive our debtors, And lead us not into temptation, but deliver us from evil, For thine is the kingdome, and the power, and the glory, for ever. Amen.

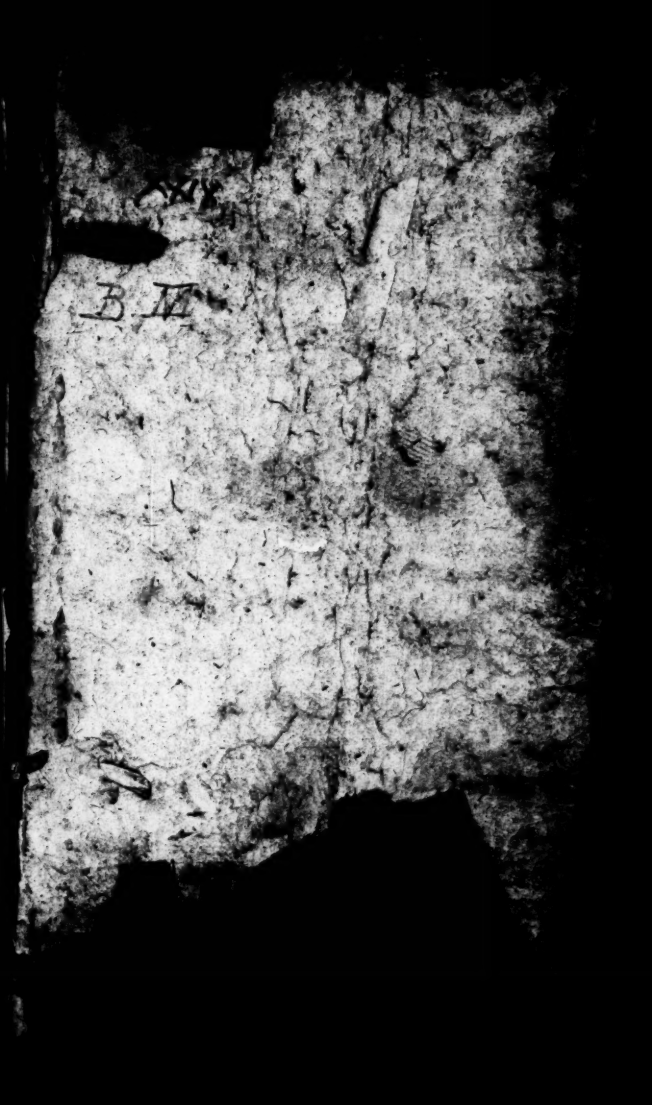
The Creed.

I Believe in God the Father Almighty maker of heaven and earth: And in Jeſus Chriſt his only Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, *ſuffered under* Pontius Pilate, *was crucified, dead and buried. He deſcended into Hel*, the third day he roſe again from the dead, He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty, from thence he ſhall come to judg the quick and the dead: I believe in the Holy Ghoſt: the*

* *i.e.* Continued in the ſtate of the dead, and under the power of death, til the third day.

...oly Catholick Church, the Communion of Saints, ...orgiveneſſe of ſins, the reſurrection of the body, ... the life everlaſting. Amen.

SO much of every Queſtion both in the Lar- ...er and Shorter Catechiſme is repeated in the ...wer, as maketh every Anſwer an entire pro- ...oſition, or ſentence in it ſelf; to the end, the ...earner may further improve it upon all occaſions, ...or his increaſe in knowledg and pietie, even out ...f the courſe of catechiſing as wel as in it.

And albeit the ſubſtance of the Doctrine com- ...priſed in the Abridgment, commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the Ca- ...chiſmes, ſo as there is no neceſſity of inſerting the Creed it ſelf, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonical Scripture, as the ten Com- ...mandments, and the Lords Prayer (much leſſe a ...Prayer, as ignorant people have been apt to make ...both it and the Decalogue) but becauſe it is a brief ...ſum of the Chriſtian faith, agreeable to the word ...of God, and anciently received in the Churches ...of Chriſt.

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